

The thirde parte

Pellican **C** The Pellican than axed tyght
For my wrytyng if I haue blame
Who wold for me fyght of fyght?
Who shall helde me from shame
He that had a mayde to dame
And the lambe that slayne was
Shall helde me from gostly blame
For erthely harme is goodis grace

C Therefore I pray every man
Of my wrytyng haue me excused
This wrytynge writeth the Pellican
That thus these people hath dyspled
For I am freche nully aduysed
I nyl nat maynteyne his manace
For the deupll is often dysgysed
To byrnye a man to puell grace

C Wyteth the Pellicane and nat me
For herof I nyl nat auowe
In hye ne in lowe / ne in no degre
But as a fable take it ye mowe
To holy churche I wyl me bowe
Eche man to amende him Churche sende space
And for my wrytynge me alowe
He that is almyghty for his grace

C Thus

Printed at Lon-
don by Thomas
Godfray,

Lum priuilegio.

THE
STRAIT GATE
AND
NARROW WAY
TO LIFE,

OPENED AND POIN-
ted out upon *Luk. 13, 23, 24.*

BY
EDWARD CHETWIND,
D. D. and Deane of
BRISTOW.

The second Edition, corrected
and revised

IEREM. 6. 16.
*Stand in the wayes, and behold and aske among
the old wayes, which is the good way, and
walke therein: and yee shall finde rest for
your soules.*

LONDON,
Printed by *John Beale.* 1632.



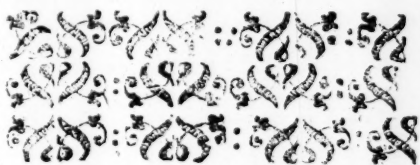
Errata.

Page 96. line 19. read true conuerted. pag. 106. l. 18. r. l
loued. p. 109. l. 1. r. is it not. p. 171. l. 2. r. obedience. p. 18
l. 4. r. mediation. p. 250. l. 15. r. in his trauaile.
In the Epistle to the Reader, a 2. l. 4. for lamenta
on, read damnation.



r.
18
23





To the most Reue-
rend Father in God,
GEORGE, by Gods
providence, Archbishop of
Canterbury, primate of all
England, and Metropolitane,
and one of his Majesties
most Honourable
Privie Coun-
cell.

May it please
your Grace
to remem-
ber, how al-
most twenty years now
A 3 pas-

The Epistle

Exo. 35. 23

sed, I presumed to present you, with this *locke of goates haire* (as then I tearmed it) offered for the use of the Lords tabernacle; glad thereby to testifie mine unfained ioy; for your Lordships happy advancement, unto that eminent place, which now for so many years since, your *Grace* hath (through Gods mercy) with honour held; for the singular good of this our Church and state.

The

Dedicatorie.

The motives inviting and emboldening me thereunto were; first, in your Lordship the singular love you had ever shewed to the pains of preaching, having beene your selfe therein forward, and exemplary in the several places, both of *Univerſitie & City*, through which you had passed labouring; secondly, more concerning my selfe, that duty of thankfulnessse, wherein I stood obliged for the favou-

The Epistle

rable respect which it
had pleased you, even
from the time of my
first comming unto the
Vniversitie to vouchsafe
unto mee. Besides a
third incitement was a
respect unto my kindred
and country men, over
whom your Lordship
having beene first (for a
while) Bishop, I was
willing the rather un-
der your acceptable
name and gracious pa-
tronage, in a more espe-
ciall mannerto recom-
mend unto them this
(as

(as I conceived, for the times and age) usefull treatise.

And now being againe set forward, to revise, and revive these labours which (chiefly through mine owne backwardnesse) have beene so long buried in the dust of silence; and (not by any addition of materialls, or change of methode, but by a partition (as hath been desired) of the whole into chapters with contents prefixed) to give some

A s small

The Epistle

small light thereunto and encouragement thereby unto the Reader.

I reioyce once more humbly to present and offer the same unto your *Grace*, with an acknowledgement of a yet further debt of thankfulness, for your well wishing and (I may say truly) furthering of me unto that place and preferment in the Church, which it pleased his late Royall and renowned *Maiestie* at the

Dedicatorie.

the alone mediation of
his dearest consort, my
most gracious & much
honoured Lady and
Mistresse, *Queen Anne* of
ever glorious and hap-
py memory, fourteene
yeares full now passed,
graciously to conserre
upon me.

Which, being in the
place where for divers
yeares from my first lea-
ving the Vniversity, I
had laboured, not with-
out some hopefull fruit
(through Gods blef-
sing) and good accep-
tance,

Mat. 20, 11.

tance, I rest therewith,
heartily thanking God,
well content, without
travaile to look higher;
desiring (as hee who
knoweth the heart, can
witness) ability rather,
to doe more worke,
then any way envying
those, who entring on
the worke later have re-
ceived a more plentiful
reward.

2. Cor. 8, 12.

But God I trust will
accept the willing *mind*,
and that measure of
strength which him-
self bestoweth. And if
your

Dedicatorie.

your *Grace* shall bee
pleased againe in these
your elder yeares, to ac-
cept this same which
was presented you in
the times of fresher
strength; your Lord-
ship shall oblige mee
the more, as to praise
God, for (which for-
merly hath beene beg-
ged) your prosperous
continuance so long in
that so high and hono-
rable watch-tower, in
which himselfe hath
set you; so to redouble
my vowes and suites
unto

The Epistle

2 Ch. 24. 16

Psa. 92. 12

2 Tim. 4. 7.

unto the same gracious
Lord, that yet, (through
his bounteous good-
nes) yeares many, and
happy may be added to
your dayes, that like to
that old & honourable
Iehoiada, you may stil do
good in *Israel* both
towards God and towards
his house : flourishing as
the *palms. tree* planted in
Gods courts, and bringing
forth fruit in old age, still
more, and the best, last :
untill having run your
race and held fast the (or-
thodoxe) faith once given
to

Dedicatorie.

to the Saints, and having
finished all the worke
which God hath ap-
pointed for you here;
you bee brought with
honour in a full age to
the grave, *as a shooke of
corne is gathered in, in his
(ripe and due) season.*
And even so craving
pardon for this boldnes,
I will remaine,

Iude 3.

Iob 5.26.

Your Graces

in all antistfull observance

at command,

EDWARD CHERWIND.





TO THE CHRISTIAN Readers, and in special to my welbeloved and respected, the inhabitants of the City of Bristoll; those of my charge at *Barkley* in *Glocester-shire*, and my deare Kindred and Countrey-men in *Stafford-shire*.



He dangerous security, and irreligious impiety of these last and perilous times, which every unpartiall eye discerneth, and every true Chri-

To the Reader.

Christian hart deploreth & abhorreth; as it first occasioned me to make choice of the Scripture opened in this Treatise, for a Text: so hath the farther consideration hereof, at length made me not unwilling, to publish for more generall use, what at first was by preaching hereupon more privately delivered, to the end to discover such malignant humors, and withall to awaken and rouse up such carelesse sleepers from out of their golden dreame (not unlike that of the hungry man in the Prophet) of secured safety.

Isai. 29. 8.

Iob 16. 19.

2 In which endeavour, as my witnesse is in heaven, and my record on high, that mine aime is wholly, to attribute

To the Reader.

bute righteousness unto my maker, *and withall, as an Interpreter to declare vnto man his righteousness, directing from our Saviours mouth, how to attaine to endlesse happinesse: so have I beene stirred up, and encouraged, by a twofold powerfull motive: viz. the consideration of the necessitie, and hope of profite.*

Iob 36.3.

Iob 33.23.

3. For the former: That I may take leave (in silence of my betters) to set downe what mine experience (being in comparison but of yesterday) hath observed, touching the humours of the world in this main point of the pursuit of happines: it seemeth to me, that even the whole christian name,
and

Iob 8.9.

To the Reader.

I [ai 44.20.

and nation, may iustly fall under one of these two heads: viz. either such as willingly feede on ashes, suffering their owne seduced hearts to deceive them, being not able to deliver their soules, or to say, is there not a ly in our right hand? or else such as by the example and multitude of the forenamed, are dangerously disheartned in their safe and sincere course.

I [ai. 28. 15

4 For why alas? (to dispose the former band of seduced soules, into two companies :) first, some there are, who entertaine not so much as any shew of desire or care of entering into life, nay as if they had made a covenant with death and hell, or rather
with

To the Reader.

with their seduced soules, to beleeve that Article of Atheisme, that there is neither heaven nor hell: how may they bee seene running a loose and licentious race, of most abominable prophaness, wallowing in whoredomes, blasphemies, drunkenness, and what not defiling wickedness; refusing to be taught or told of the wayes of God, yea in effect, as those in Iob, bidding the Almighty depart from them, being such who desire not the knowledge of his waies: or if they be threatened with the coming and terrours of the Lord, like those mockers in Peter, aske, where is the promise of his

Iob 21. 14.

2 Pet. 3. 2.

To the Reader.

Isai. 54. 7.

his comming? *and drawing in the same yoke, and with the same cords, with those in Isa. challenge and dare the highest Maiesty with, let him make speed: let him hasten his worke, that we may see it; &c. or if happily their conscience at any time tell them by secret gripes, that they must expect a iudge and iudgement: yet how is their resolution made carelesse and desperate, by their damnable abuse of the doctrine of Gods predestination, that all must be as God hath determined: what need they then to take further care, seeing they can neither alter, nor (as they thinke) farther what God hath fore-ordained.*

5. But

To the Reader.

5. But besides these monsters, whom more then hellish unbelieve, hath made in this particular worse then the very Divels themselves, who beleeve and tremble : alas, how many are there, of a second order, not so desperate, who professing some desire and hope of life, may yet be observed, miserably to erre and wander, in the wayes of death?

Iam. 2. 19.

6. For why? some flatter themselves in wickednesse, accounting the gate of heaven to bee wide and open, and the passage obvious and easie to enter, when they will, as if, Christ dyed for all, or as if the bare name of Christ were a gate to let in all, Papists, Anabaptists, Familists, or any

To the Reader.

sect of Religion, unto life; and whereat by faith onely (which they count no such great matter) or at the hardest, by an after repentance, they may come to enter, whenever they list, though it be at the very last.

7. Others stay without, willing to enter, but loath to adventure. Why? but because they are as Moab settled on their lees: or as those in Zephany, frozen on their dregges: resolved before hand, whatsoever the Lords voice be, to goe downe into Egypt, to enioy, as yet, the pleasures, profits, and credit of this present world, and therefore account they him their enemy that shall by telling them truth, forwarn the to flee with

Spee

Ier. 48. 11.

Zeph. 1. 12.

Ier. 42. 14.

Gal. 4. 6.

To the Reader.

speed from the wrath to come: or if they will be perswaded to yeeld any thing, it is but with Agrippa to become almost Christians: or if you would have them absolute, you must perswade others to be so also, at least to suffer them to bee underided in their forwardnesse. So doth the desire of the slothfull slay them, whiles their hâds refuse to worke; wishing to be happy, but not regarding to be holy: willing to be saved, but loath to be restrained of their fleshly liberty: content to heare of dying well, but fearing if in their life they refraine from iniquity, to be made a prey: or at least a butte for the arrowes of reprochful tongz; w^{ch} difficulties

(a)

Act 26, 28.

Pro. 21, 26

Isa 59, 3.

ra-

To the Reader.

rather then they will undergoe,
they suffer themselves with the
multitude, to fall downe the
streame, into undoubted lamen-
tation.

(Gen 19.
11.)

Rev. 3. 17.

8 And yet a third sort there
is in greater danger, whiles
they thinke themselves secure
and out of danger; as being
conceited that they are entred
already within the gate, and
walking in the wayes of life.
when as indeed, they are but
groping (as the blind Sodo-
mites) in the darke, not ha-
ving found the dore. Such as
like the luke-warme Church of
Laodicea, thinke themselves
rich and wanting nothing,
when they are but poore. Who,
howsoever, for making some
profession, and holding some
outward correspondency with
God

To the Reader.

God and his word, so as with-
all they may keepe peace and
friendship with the world: they
are so conceited of their owne
perfection, that they are ready
with him in the Gospel, who
thought he had done all, to aske
what more is wanting to
them? yet it is lamentably ap-
parant, how they deceive them-
selves, with a shew of godli-
nesse, and deny the power
thereof, taking on them the
profession, but yet not enter-
taining the love of the truth
that they may be saved. As
a iust punishment whereof, how
many do we see given over to
strong delusions to beleewe
lies? either to halt as Neu-
ters, betweene two opini-
ons? or to embrace with ear-
nest eagernesse a false Religi-

(a 2) on?

Mat. 19. 18

2 Tim. 3. 5

2 Th. 2. 10.

1 Kin. 23. 21

To the Reader.

Jer. 44. 17.

on? because (which in the Prophet heartned the Idolatrous Iewes in their abominations) their forefathers have therein trodde before them? or because, these wayes of superstition, seeme some of them strict and narrow, and therefore likely to bee the wayes of life? yea, how many whilome made good shew, and seemed to shine bright, as starrs in the firmament of heaven, who are by the Dragons taile smitten to the earth? by their fall making manifest how they were but comets at the best; whiles relapsed and having lost their first love, they are as water once made hote, growne colder for the heating, and become scoffers and deriders, Ismael-like,

Rev. 12. 4.

To the Reader.

like, or as Michol, if not worse, of any that shall in sinceritie set themselves reioycingly to walke in the wayes of God.

9 Finally (for conclusion of this complaint, discovering the great necessity, as I conceived it, of dealing in this argument) whiles thus the greater number of those that are stiled with the name of Christians, despise, or neglect, the counsell of God, and this great salvation, how doe they not onely sine against their owne soules, iudging themselves unworthy of everlasting life? but also (which is more to be lamented) by their opposite multitude, and example,

(a 3) dan-

Luk 7.30
Heb.2.5.

Act.13.46,

To the Reader.

Luk 8.19.

dangerously daunt and dismay
the hearts both of Gods faithfull
Ministers in their painfull la-
bours, and generally, of true
hearted Christians, in their
holy conversation. Those,
whiles they see so little fruit of
the travaile of their soules, if
not happily open defiance, if
they shall once proceede unto
particulars, as Iohn Baptist
did with Herod; These, while
they finde so little countenance
or acceptance of their endea-
vours after sincerity, if not ra-
ther, a sway of times and man-
ners, to hinder them from
cleaving without separati-
on unto the Lord.

IO A remedy, and as it
were counterpoison, against all
which dangerous infections, as
our Saviour shall seem to give,
in

To the Reader

in that his counsell to his followers, to strive with vehement earnestnesse, to enter in at the strait gate, and to walke in the narrow way leading to life: so have I apprehended as a second motive, for encouragement to this worke, the hope conceived hereby of profit, if the Lord shall vouchsafe to affoord his blessing from above, whiles in the opening and applying of our Saviours answer touching these two maine points of truth, that the number to be saved is but small: and the manner difficult: we shall aptly meet with every kind of the fore-mentioned humors.

II As first with the first sort of despisers, by way of commination, (and confu-

(a 4 tation

To the Reader.

tation withall, of their cursed blasphemies, and reasonings against the Lord) whiles, to appale (if it may be) their obdurate spirits, they be charged as guilty of murdering their owne soules; and threatned as scorneres alone to suffer, to bee swept away with the tefome of destruction, and cast into the burning lake: Gods iustice, in reiecting them, standing meane while cleare, and their condemnation proved iust, as wholly by themselves deserved, who neuer so much as entertained, the desire of grace, or regarded the counsell of God in his word, that they might bee saved.

12 Further, with the other sort, that neglect this great salvation, whiles, either they
thinke

To the Reader.

thinke it easie to be had hereafter, or are loath for it to leave the world, or think they have already interested themselves therein: our dealing shall be found to be, by instruction, correction, and faithfull counsell.

13 For first, our labour is by way of doctrine, to instruct and confirme them in the truth, here by our blessed Savior propounded both touching the number of them that shall be saved, that, viz. howsoever they be many in themselves, yet are they in comparison with them that perish, but as S. Aug. or rather the Lord (not I) resolving this point, maketh the similitude) as the wheat corne s in comparison with the chaffe, a tithing. or a gleaning, or a remnant, few of

2 To the Reader.

many, a little flocke: as also touching the manner of attaining unto salvation, that it is difficult and not so easie. Since howsoever Christ Iesus, the gate and way of life, and so all the porches and paths comprised under him, be in themselves faire and spacious; yet so seeme they not (neither indeed are) to the carnall sluggaras, who chosse rather to wander in the many by wayes of death, then to walk constantly and conscionably in this one onely way of life. Strait indeed and narrow: not in regard of it selfe, but alas, because men are by nature, either blind and cannot find the gate, or stiffnecked and stuffed with worldly pelfe, that they brooke not to stoope, or strip themselves

To the Reader.

selves, that they may get in: or delighting to rove, they endure not to be bounded, no not within the pales of the law of liberty: or finally, they feare if they should be forward, to be encumbered with the briers and bushes lying in the path. In which respects by mans own corruption the gate and way of life is made strait to enter, and narrow to walke in, except with violence and earnest strife.

14 And hence therefore, is our iust correction in the second place inferred to discover their folly, who conceiting it a small matter to enter into life, or being loath to leave the world, stay wandring without, whiles racking Gods mercy without his leave, they forslow the time, deferring to set out

upon

To the Reader.

upon their iourney, untill the evening of their age, thinking then fittest to begin an endeavour after life, when their hoare haire call them to think on death. When as alasse poore soules, they wot not how sodainlyere they mistrust their state, the pits mouth may be shut upon them, neither consider how their conclusion must necessarily follow, as the premisses were framed, and their death answer the tenor of their life; which whiles they neglect to reforme, foolishly preferring earth to heaven, and the winning of the world, to the assuring of their pretious soules: little comfort may they have, in the frequent company that passe along with them, as beasts in herds unto the shambles, toward destruction.

To the Reader.

15 To recall whom, and
warne all, to looke unto their
wayes, our counsell may bee
found to be thirdly, this same
of our Saviour in the Text, to
all that long after life, to strive
with earnestnesse to enter in at
the strait gate: not to walke
after the fashions of the world:
nor to awarrant themselves to
doe what they see many doe.
No, but rather to trie them-
selves, whether they be entred
within the gate, and walking
in the wayes of life: that is, in
faith, repentance, obedience, pa-
tience, w^{ch} in Christ lead to life:
Wherin whiles many only with
a formality of outward professi-
on, miserably deceive them-
selves, boasting of what they
have not received; or mi-
sted and drawne aside by the
error of the wicked, fall from

To the Reader.

that stedfastnes which they once professed: our care you shal finde to be, both to put in caution, against the false wayes seeming strait, and withall to yeeld direction with advice how to find, and enter the true wayes of life; yea further, how to examine and try our estate, for both entrance and continuance, in every of the forementioned, that none be misled or fall away that belong to God. So may our dealing be found to be, with the severall sorts of such as are seduced.

16 And accordingly also, with the other sort, of such as are in danger to faint, and be disheartned in this course. our dealing will be found, fitting their condition by way of comfort and encouragement.

To the Reader.

17 First, to the faithfull Minister, not to faint though he be found fault with, for delivering the truth, neither to be discouraged, if he be not able to winne all to embrace the truth but rather to reioyce in God, for the gain of any though some few; yea, or if not any, yet in the saving of his owne soule, by approving of his faithfulness unto the Lord; with whom howsoever the successe be, his iudgement shall be favourable, and his reward assured.

18 Secondly, to the true believers, who though but few, yet if truly faithfull, and of the little flocke, need not to fear or be discouraged, since for them a Kingdome is prepared; whereto, whiles by the renewing of
their

To the Reader.

their hearts, and remembrance of their former euill wayes: by their zeale to draw others with them unto God: and hearty love unto the Saints and seruants of God: (sure notes where they be sincere, of a right faith in Christ) they can finde themselves to walke: how can they but reioyce with ioy unspeakeable and glorious, in the riches unconceivable of Gods free love unto them; who hath rescued them from the refuse of the world, reseruing them as vessels of mercy unto himselfe. Wherefore to encourage them, howsoever maligned by the world, and by their separation from the world in danger to be made a prey; our labour finally will be found, to discover how these gates and wayes,

To the Reader.

wayes, that seeme to the carnall
man so strait and troublesome,
are yet in themselves, and unto
them that once are entred into
them, pleasant and of delight.
The other sort that walk in the
broad way, being indeed those
that endure the most wretched
slavery under hard masters
(worfe farrre then Pharaohs
task-masters) sit and (as it
were) when as they though walking
solitarily, are the only blessed
and happy brood of travailers,
whose leader is Christ Iesus,
whose guard the holy Angels,
whose footsteps are directed by
Gods blessed Spirit of truth,
their glory, though as of the
Kings daughter inward, yet
surpassing, being Christs beauty
put upon them: finally their
reioycing in this life, though
by

To the Reader.

by others unconceivable, and
their end assured peace.

19 These things (according
to the measure of my poore ta-
lent) as I have endeavoured
with perspicuous plainnes to set
before the eyes of my Christian
and indifferent Readers; so for
farther light of understanding
and helpe of memory, I have
thought good to draw them
summarily into a brieft table,
containing the method and dis-
position of the treatise follow-
ing; which having been first
delivered in divers sermons;
& since connected in one entire
discourse without distinction, is
now for the Readers refreshing
divided into chapters, where in
yet there is (as the table refer-
ring to the severall chapters,
sheweth) a coherence and conti-
nuation

To the Reader.

uation of the whole: The curious question being onely touched; for discovery of the Atheisme and curiosity of worldlings, so as to make way to our Saviours gracious answer: affording us the two matne notes of doctrine (then which I know not any more needfull to be urged, or which are more hardly digested by the carnal and irreligious heart; which hath made me the more to labour to confirme, and make them plaine.) The former, touching the number of them that shall be saved, that--they are in comparison but few--and the later, touching the manner of attaining to salvation, that--it is to flesh and bloud no easie matter--which therefore all had need to looke diligently after,

To the Reader.

ter, that would attaine to life. Since this is certaine, God cannot endure that man should seek to finde out or prescribe unto himselfe any other way to life, or yet refuse to walke in that, which his wisdom hath prescribed and sanctified in his word of truth, and wherein the faithfull in all ages have passed unto glory.

20 Now the fruit of these my labours, as Christian charitie together with my speciall calling, bindeth me unfainedly, to wish to all Christian hearts, who shall take paines to reade them; so doe particular reasons of important respect perswade me in especiall manner to recommend them, with most hearty wish of profite to those, who are before by name men-

To the Reader.

mentioned; viz. my beloved hearers of the City of Bristol, together with those who are now of my more speciall charge in the Lord, not without an affectionate remembrance of, and respect unto those, that are my kindred and countrymen according to the flesh.

21 As for the first of those, who were eare witnesses of the deliverie of this truth; my desire is (God having beene pleased, since that time, to call me (howsoever not altogether from them, yet) from the ordinary exercise of my ministerie among them) to leave this tract as a standing remembrance unto them, both of what they have been taught in this most necessary point, & also of my most unsained love to their

Act. 20. 31.

2 Pet. 1. 15.

To the Reader.

2 Ioh. 8.

their soules; heartily wishing
and seriously warning them so
to looketo themselves, that
those good affections to the nar-
row way; which my selfe
haue much reioyced heretofore
to observe in them, may not
now decay or die within them,
God having stil continued, and
yet continuing amongst them,
so powerfull a ministry for the
preserving, and (if themselves
be not in fault) improving of
those his graces in them.

Ac. 11. 23.

22 Secondly for those whom
God hath pleased (in mercy I
trust both unto them and my
selfe) to make my great and
speciall charge, as I cannot but
reioyce with that good man
Barnabas, to see the grace of
God, by others labours before
hopefully begunne in some of
them;

To the Reader.

them; so would I exhort all of them, that with purpose of heart they would ioyne themselves, and even cleave inseparably unto the Lord, willing, by inserting here this mention and remembrance of them, to testifie mine affection, and how as God can beare me record, I unsainedly long after them, and am even iea-
lous over them, rejoycing in nothing more, then to see any of them walking in the truth: neither desiring any thing more, then to be able in the last day to yeeld up for them mine accounts with joy, yea to have them as my joy and crown of rejoycing in the presence of our Lord Iesus Christ at his comming, which how may I hope sooner
then

Phil. 1. 8.

2 Cor. 11. 2

3 Ioh. 4.

Heb. 13. 17.

1 Thes. 2.

19.

To the Reader.

then by aiming to set before them in the whole course of my ministry what in this treatise is opened and pointed out unto them, even the strait gate and narrow way of life: where in whiles they shall endeavour carefully to walke, they shall with one labour, become their Ministers glory, and themselves also attaine to glory, which God grant.

23 Finally, for the third sort, of my deare kindred and countrymen, since it hath pleased the Lord (who appointeth to every one of his servants, both his portion and his place of service) to call and send me, as he did Ionah unto Nineveh, or as Paul into Macedonia, that I cannot as our Saviours manner was stand up

Ionah 3. 2, 3
Act. 16. 10.
Luc. 4. 16.

To the Reader.

in the Synagogue of Nazareth; to instruct them of mine owne Tribe and Familie, in the wayes of God, nor be as an home-borne Physitian, to apply Gods balme for healing of the sores of the daughter of mine owne people: yet God forbid that naturall affection towards mine owne bowels, and native soile, should be so farre extinguished as that I should not (with the Prophet and holy people in the Psalme) importune the Lord, to arise and have mercy thereon; and in the meane time delight in the stones, and have pittie on the dust thereof. For whose peace, and speciall prosperitie, as, for my brethren and kindred sake I am bound to pray; mine harts desire being for them, as

Ver¹³.

Psal¹⁰².
13.

Verse 14.

Psal¹²². 8.

(aa) Saint

To the Reader.

Rom. 10. 1.

Saint Pauls was for his nation of the Hebrewes, that they may have the meanes & grace of life: so doe I desire in this absence, to send and recommend this as a present pledge and pawne of my respectfull love and due remembrance of them. Who being of a disposition ingenious, and not averse from the best things, want nothing so much as remembrancers, to make them see and shunne all reliques of superstition, and with Gods blessing, to make them ready as a people prepared for the Lord. For whom though I cannot say in that height of the Apostles superabundant zeale, that I would bee separated from Christ, or with Moses, be blotted out of the book

Isa. 62. 8.

Luc 1. 17.

Rom. 9. 3.

Exo 32. 32

of

To the Reader.

of life, yet shall I desire with
the same Apostle for his beloved
Ephesians continually to bow
my knees unto the Father of
our Lord Jesus Christ, (of
whom is named the whole
family in heaven and in
earth) that hee may grant
them according to the ri-
ches of his glory, to bee
strengthened by his spirit
in the inner man, that
Christ may dwell in their
hearts by faith.

Eph 3. 14,
15, &c.

24 And even so recom-
mending these my labours to
Gods blessing, who alone is all
in all, giving the encrease,
and them, and all those, whose
Christian hearts shall in sincere-
ritie of truth desire the know-
ledge of the Lord, to life eter-
nall, unto God & the word

1 Cor. 3. 7.

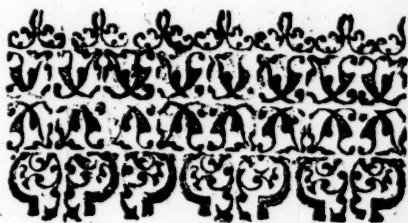
To the Reader.

Eph. 3. 20.

of his grace, who is able to build farther, and to give them an inheritance among them that are sanctified: as being able to do exceeding abundantly, above all that wee aske or think according to the power that worketh in us. I take leave. From Bristoll, January 20.

Yours in the Lord Iesus,

EDWARD CHETWIND.



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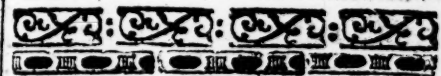
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THE
STRAIT GATE,
AND
Narrow way to Life.

LVK. 13. 23, 24. *Then said one unto him, Lord, are there few that shall be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able.*

CHAP. I.

The Text resolved, and the first generall part, viz. the Question considered.

IN these words is set downe, the summe of a Conference, which passed betwixt another man
B whose

whose name wee finde not mentioned, and our blessed Saviour, concerning the great matter, most worthy for us all to harken after, of mans salvation. Wherein the parts are plaine in number, as the verses, two: th'one making way unto th'other, and the latter inferred by occasion of the former; namely, a *Question*, and an *Answer*.

The *Question* moved by that other man unto our Saviour, touching the number of them that should be saved: For, *Then said one unto him, Lord, are there few that shall be saved?* whereunto is adioyned our Saviors *Answer*, directed not to him only, that moved the *Question*,

on, but to the rest also then present, for instruction, touching the manner rather of attaining unto Salvation, but which withall implied in it, the resolution of the *Question*, moved about the number: For, *Then said hee unto them, Strive to enter in at the strait gate: for, many, I say unto you, will seeke to enter in, and shall not be able.*

And first for the *Question*, (to touch that onely by the way, and so as to make plain the way to the *Answer* following) the coherence of it with the verse precedent, may perswade us to think, that it was occasioned by our Saviours teaching, as he went journeying towards *Ierusalem*; What? but, as

Verse 22.

Mat. 9 35.

else-where it is expressed, *The Gospell of the Kingdome*; inviting all to repent, and beleeve in him, the *Messiah* promised, that so they might bee saved. Vpon hearing whereof, we may well conceive this fellow to move this *Question*, touching the number of them that shall be saved: *Lord, are there few that shall be saved?* but how our Saviour reckoneth hereof, wee may gather best by the indirectnesse of his *Answer*, in appearance not unto the point, but made rather to the *question*, which should have been asked; namely, how men might come to be of that blessed number; our Saviour shewing thereby, as else-where by the *like*,
his

his dislike, and disapproving of the *Question* moved.

Ioh. 6. 26.

But how farre his dislike was of it, and consequently our censure to passe against it, whether, as a *Question* only needlesse and curious; or farther yet, carping; and captious; that is not left expressed, and therefore certainly, cannot be gathered by us, who know not, farther then is here revealed, with what heart, and to what purpose the fellow spake it.

Howbeit, as all agree in this, that it was at the best, a curious and impertinent demand, as of one, who being exhorted to set towards heaven, must know, first what store of company went that way, ere he would be drawn

to undertake the journey: so farther, that it was worse then so, namely, out of a captious humour, to carp and catch, if possible, at our Saviours Doctrine; as all circumstances of the Text may well seeme to beare it, so may wee be perswaded to conceive of it, if but from the frequent use of such like Questions in other places proposed by such carping companions.

Mat. 19.3.

As by the *Pharises* touching divorce: *Is it lawfull for a man to put away his wife upon every occasion?* by the *Herodians*, touching the Tribute mony: *Tell us, what thinkest thou, Is it lawfull to give Tribute to Caesar, or no?* By the *Saduces* touching the woman

Mat. 22.17

man that had seven husbands, broght in to impeach the doctrine of the Resurrection: *In the Resurrection, whose wife shall she be of the seven?*

Mat. 22. 28.

Of like cavilling nature to which, to conceive & take this Question also, we may be moved the rather, by consideration of the matter touching which it is made, namely, the number that shall be saved: which may easily be conceived, to containe in it a cavil against our Saviours Doctrine, touching the meanes of salvation, only by faith in the *Messiah* promised, and true repentance, by few embraced.

Whereat whiles the vnbeleeving Iewes, who had beene taught to rest only in
the

the formall obſervance of legall ceremonies, marvelled, no doubt, & murmured: wee may well imagine this *fellow*, more forward then the reſt, to move this *Queſtion*, by way of cauill, or objection.

Where to, ſhould our Saviour have returned answer, that not a few, but many ſhould be ſaved; his reply happily would not have bin to ſeeke, to taxe our Saviors teaching as untrue, that ſure then men might be ſaved, without receiving him, or obeying his Doctrine, ſince few were his followers, doing what he required: but, on the contrary, ſhould the answer have beene, as was expected rather, that
in-

indeede there were but few who should enter into life, this happily hee imagined, could not but procure much ill wil, if not worse, unto our Saviour, as being one, that taught a cruell Doctrine, much derogatory to that high conceit where-with most flatter themselves, touching the universality, and super-abundant riches of Gods mercy; with which they cannot conceive, how it should well stand, to suffer the greater number of mankinde to perish.

B 5

CHAP.

CHAP. II.

A discovery of Atheistical Scofers and curious Questionists.

THe Question formerly examined, being conceived (as by some of iudgement it is) to be not onely needlessly curious, but also impiously carping, and captious; herein, as in a cleare mirror, we may behold discovered the humours that have ever beene in all ages amongst the people of the world; and in speciall how--
This great and highest point of truth,

*truth, touching the matter and
meanes of salvation, is entertain-
ed, eyther with carping impi-
ety, or with dangerous curiosity.*

For so, to shew that this
caviller, and his question,
be not without fellowes; as
it is most certaine, that no
elder age of the world hath
wanted them, who, in the
pride of their rebellious and
unbelieving hearts, have bin
bold to make a mocke, and
to move cavill against the
Sacred truth of God, in his
Word revealed, which easi-
ly might be instanced, even
from the dayes of *Adam*,
downward untill *Christ*: so,
that wee may not thinke
such cavillers, by *Christs*
comming, to be together
with the *Heathen Oracles*,
quite

2 Pet. 3.9.

quite put to silence? Saint Peter hath not spared to forwarne us of the *comming in the last dayes of such mockers, who walking after their owne lusts, shall aske, where is the promise of his comming; and be ready to bring reason against it, as if there were no such matter to be looked for.*

And accordingly, how easie, alas, is it, now adaies, to finde, and that amongst such as professe themselves worshippers of the true God in Christ, many every where of captious, and contradicting spirits; who not onely liue the life, but speake also the very language of Atheisme, bewraying by their tongues, their spite, and deepe dislike against the truth

truth of Christ, revealed in his Word, specially, in this very point of points, touching mans saluation. Who if they be called upon, according the tenour of the Baptist, our Saviour, and his Apostles Doctrine, to repent, and beleeve the Gospell, to walke circumspectly, as by a line, abandoning the fashions & courses of this present world, and taking heed unto their waies, according to the Word, that so they may be saved: what shall you heare from them streight, but questionings and reasonings, such as this in our Text, uttering the foolishnesse of their ignorantly prophane hearts?

For (to giue instance in some few of their cursed speakings)

Math. 3. 8.
 Mat. 4. 17.
 Acts. 2. 38.
 Eph 5. 15.
 Rom. 12. 2.
 Psal. 119. 9.

"speaking) Then belike,
 "will they reply, there can
 "none be saved but such as fol-
 "low Sermons, which common-
 "ly are not the most, and some
 "of them as bad, as proud, co-
 "vetous, and malicious, as any
 "whosoever. Or, what? if
 "none can bee saved, but such
 "as will be so pure forsooth, and
 "holy, as your Preachers would
 "have the; then God be merciful
 "unto us, for sure but a few of
 "many should be saved. And
 "then; What then? Why?
 "By this reckoning, you would
 "make God not to be so strong
 "as the Divell: Or, how
 "can that be true, that God
 "would have all men saved?
 "For, though we be sinners, yet,
 "did not Christ die for all? Or,
 "Is not God mercifull, yea,
 his

"his mercy above all his works?
"Or, may wee thinke, that
"God made so many to con-
"demne them? Tea, and what?
"Predestinated them of old un-
"to it ere they were borne?
"Indeed, saith the Papisticall
"Atheist, Sir, I have heard
"Preachers preach of Predesti-
"nation; but methinks, it is a
"very dangerous doctrine, able
"to drive men to despaire. Or,
"What? can they tell who shall
"be saved, and who shall be
"damned? Doe they know Gods
"secrets? When, I marvell,
"were they in heaven to speake
"with God? Or, be not they
"men as well as others? And
"good, many of them, no longer
"then whiles they are in the
"Pulpit? Well, wee bee sin-
"ners all, God amend us; and
"then

*“then wee shall, I doubt not, all
“at length come to heaven.*

I appeale heerein, to the judgement of so many, as are able to discern, and have had experience of any thing; whether these bee not the questions and reasonings, touching this main point of salvation and damnation, of many of all sorts, no better herein then very Atheists, who beleeving neither God, nor his revealed truth, would faine flatter themselves in a vain deluding hope; that, *Live
“how they list, and doe what
“they please; Yet, God is mer-
“ciful; and whensoever a sin-
“ner shall repent, &c. and,
“Christ dyed for all, and so for
“them; and therefore, they
doubt*

“doubt nothing but they shall
“be saved, as soone as the best.
“Or, say, they be bad; yet they
“be not the worst in the world,
“there be as bad as they; and, if
“the worst therefore befall them,
“that they doe goe to hell, yet
“they shall have fellowes, and
“trust to make as good shift
“for themselves, as shall some o-
“thers.

But, (to leave these wretches, and their humours for a while) may wee not note also another sort, not so impious, but of a more indifferent temper; who yet through idle *curiosity*, are dangerously transported, from embracing the meanes and way of salvation prescribed, to make question how many, or what others shall

1 Pet. 4. 15.

ἀλλοτρίαις
πρὸς ἑαυτοὺς

Ioh. 31. 19.

Verse 21.

shall be saved? Yes verily; but, who herein shew themselves to be, what Saint Peter would not have Christians to be, *busie bodies*, or (as the word originally importeth) as *Bishops in anothers Dioceffe*. As yet once, the same Saint Peter may seeme to have beene, when our Savior, saying to him, *Follow me*; He replied streight vpon the sight of *Iohn*, with, *Lord, what shall this man doe*? Right like to whom in humour, may the most part of men be found, more curious in enquiring what they need not, whether, or how many others shall be saved; then faithfully carefull, to doe what God requireth, that themselves may attain salvation.

Nay,

Nay, heerein, how many are there, that agree in humour, with that *Phrisian Prince*; who, when by the French men, under the government of *Charles Martell*, about the yeere of Christ, 730. the *Phrisians* were compelled to imbrace the Christian faith, comming to be baptized, and having one foot in the water; is recorded to have turned about to the Bishop, desiring, first, to be resolved, whether more, already departed, were in hell, or more in heaven; but receiving answer, that the greater number were in hel, whither all must that would not be baptized, & become Christians, refused thereupon to receive the sacrament,

pul-

Genl. bow.
140. in Luc.
Naue. vol.
3. Generat.
24.

pulling his foote out of the water, and professing that he would follow where the most were gone before.

This, you will perhaps say, was the desperate humour of an Infidell, that knew not God: Howbeit, would God, he had not left behinde him, euen amongst Christians, many his fellowes, all too kinde hearted good fellows in this behalf; who, though in words they will not for shame professe so much, yet prove by their licentious life, and wicked deeds, that they had rather with the multitude, though wandring along to hell, then with the lesser, but far wiser company, goe streight to heaven, curiously inquiring,
as

as heere this coupanion,
touching the number of
them that shall bee saved,
how great or small it is;
wishing in heart, & hoping
it will be great, that so they
might also shuffle in a-
mongst the multitude; but
not caring truly to learne, or
when they are directed, o-
bediently to follow, and
walke in that path, which
will, though it be narrow,
lead them unto life.

CHAP.

CHAP. III.

The second maine part : our Saviours Answer : And first, what is therein implied--- that, but few are to be saved.

THe bad *Humours* of the world mentioned, and in part met withall, being hereafter farther to be censured; we may pass from the consideration of the *Question* & proceed to the *Answer*, which our blessed Saviour, his Fathers wisdom, hath wisely, and to better purpose framed, for direction, and stirring up of so many,
as

as seriously desire to enter into life: *Strive to enter in at the strait gate: for many, I say to you, will seeke to enter in, and shall not be able.*

Wherein, we have two things to observe in generall: First, what is implied, *viz. the resolution* of the question moved, touching the *number* of them that shall be saved. Secondly, what is expressed, *viz. an Exhortation*, or counsell, together with a reason to enforce it, touching the *manner* of attaining unto salvation.

And first, for the implied *Resolution* of the question; wee may conceive our Saviour dealing here with this questioning companion, right, as *Solomon* directeth

teth a wise-man to deale
 with a foole; whiles he *an-*
swereth him not, according to
his foolishnesse, that is, not di-
 rectly to his question as hee
 expected, lest so hee might
 seeme to approve it as a
 question pertinent, and em-
 bolden him to further reply:
 and yet, *according to his fool-*
lishnesse he answereth him, that
 is, howsoever indirectly, yet
 fully to the point, that hee
 might not grow wise, (as
 such Cock-braines quickly
 will, if they be let alone, un-
 answered) in his own cōceit.
 For why? whiles here he gi-
 veth warning, both to him,
 and all the rest, *to strive* and
 struggle, and even sweat &
 wrestle, as those doe that *try*
masteries: (for, from such vio-
 lence

Pro. 26. 4. 5
 1 Cor 9. 25
 ἀγωνίζο-
 μαι.

lence is the word heere borrowed) *to enter in*, viz. into Heaven, by *the strait and narrow gate*, as the onely dore to life; telling them, the more to stir them up to care, that, *Many will seeke to enter*, if wishing and willing would serue, who yet for want of earnest violence *shall be shut out*: how doth he, not onely imply an answer to the question moved, that indeede, but a few, in comparison with the multitude, shall be saved; but also to prevent all farther cavilling, yeeld withall a reason, from the straitnesse of the gate, wher-at therefore so many sticke, why it is, that so few come to be saved.

From which resolution of

C

the

the point, that which it hath pleased our Saviour to reveale, we may be bold for our instruction to take notice of, touching the counsel of Gods wil in this particular, namely, that: — *They are but few, the lesser number of man-kinde, that shall enter into heaven and be saved.* — For, what in this answer Christ implyeth, wee may see how else-where, he more fully openeth, making, as it were, a comment upon this Text, in *Math. 7. 13. 14. Enter in at the strait gate: For, it is the wide gate, and broad way, that leadeth to destruction: and many there be which go in thereat: Because the gate is strait, and the way narrow, that leadeth unto life, and few there be that*

that finde it. So plainly and fully speaketh our blessed Saviour for resolution of the point, that we need not, now wee once have heard his voyce, any farther witness.

CHAP. IIII.

A doubt proposed, cleared by St. Augustine, touching the many, and yet few that shall be saved.

TO the end that none may be dismayed at the former doctrine, as an hard saying, and aske as the Disciples, *who then shall be saved?* Let us againe heare the

C 2

same

Ioh 6. 60.

Mar. 10. 26

Isa 49 12.
& 60. 8.

same our Saviour speaking yet, of many, not a few that shal be saved, *Mat. 8. 11.* I tell you, that many shall come from the East & West: (he meaneth those of whom *Isaiab* before had prophesied, even us sinners of the Gentiles) and shal sit downe with *Abraham, Isaac and Iacob*, as at a banquet, in the Kingdome of God. And if we would yet farther understand how many: consider, how, *Reuel. 7. 9.* besides the hundred forty & foure thousand, sealed out of the tribes of *Israel*, *Iohn* saw a great multitude, which no man could number, of all Nations, and Kindreds, and people, & Ioungs, standing before the Throne, & before the Lamb: clothed with long white robes, and Palms in their hands, as ensignes of

of victory, ascribing to God the glory of their salvation. And if any shall hereupon call in question, how these contrary sayings may stand together, that so many shall be saved, and yet but few: let us heare Saint Augustine, sweetly me thinkes, reconciling the difference, & clearing this doubt. *They are many surely, saith hee, and yet but few; and few, and yet many, that shall bee saved.* How can this be conceived? thus briefly: *they are many, gathered together, in company of Angells: and yet but few, in comparison with the many wicked, of all sorts, that perish.* Will you have his similitude, very fitting to make this to be conceived?

Sermon.
32. de ver-
bis Domini.
Multi cer-
te, & pau-
ci: & pau-
ci & multi.
Multi loci-
tate Ange-
lorum: sed
pauci com-
paratione
multorum
peccatorum.

as the wheate cornes in the threshing floore are scarcely conspicuous for the chaffe which covereth them, that one may see the floore, yet not see the corne, except heere and there happily a graine, where yet, when once the corne is winnowed, and the chaffe removed, there will be found a great heape of corne, to fill full the Graynar: euen so is it, faith he, with the elect that shall be saved; heere, whiles they lie in this world, as in the barne-floore, mingled with the wicked, they are so covered, that they can scarcely be discerned, except heere and there happily one or two, some few of many: and yet, when the winnowing day shall come, that the wicked, as the Psalmist faith, shall as the chaffe be scattered.

Aream video, & grana quero.

Psal. 1. 4.

tered with the wind, yea, as the Baptist threatned, consumed with the fire, the floore being purged; lo then, so great an heape out of the barne floore of the Church, that it shall fill full the Graynar of Heaven.

And even so is it, as that good Father hath well resolved it. If wee consider the Church of God, and number of Gods elect, who have already entred heaven, since the worlds first foundation, or shall hereafter, untill the last day of the dissolution; wee may well say that they are many, yea, very many; thousands, hundred thousands, millions, the election of Israel, the glory and fulnesse of the Gentiles. And yet for all this, the Doctrine of our Sa-

Mat. 3. 12
Tanta mas-
sa de hac
Ecclesie
rea, ut
impleat hor-
reum cœli.

Rom. 11. 25

viour at first delivered, and resolution of the question, still remaineth firme as heaven, that a few only shall be saved. How can they bee counted few, that are in themselves so many? Surely, (as *S^t Augustin*) by comparison. For so, as an hundred pounds, were in a poore mans purse a great summe of mony, which yet is but small, and as a matter of nothing to the Prince that hath millions in his coffers: even so, though the elect are in themselves a great company, hardly by man to be numbered, yet are they but a small number, compared unto the innumerable multitudes that perish; surely but an handful, or as our Sa,
viour

viour calleth them, a *little Flocke*; or at most, all of them both Iewes and Gentiles, in respect of the other company, but as the Army of *Israel*, sometimes in compare with that of *Aram*, like *two little flockes of Kids*, whiles the *Aramites* filled the Country.

Luk 12.32.

I King. 10.
27.

C H A P. V.

The truth confirmed by testimony of the Prophets, Gods proceedings, and our Saviours parable.

A Farther prooffe of the truth already cleared, will easily offer it selfe, if we giue eare to the complaint, and credit to the report of the more ancient Prophets, from whom also we may learn how the Lords proportion

C s hath

I.
Testimony
of Pro-
phets.
Isa. 6. 13.

Ier. 3. 14.

Isai. 17. 6.

Micah 7. 1.

Amos 3. 12.

hath ever bin the least. As a *Tenth*, or a *Tithing*, scarce one for nine; so *Isaiah*. Nay, wel if it were always so, but scarce one of an hundred, sometimes hardly two of a thousand; as in *Jeremies* time, one of a *City*, and two of a *Tribe*. So againe in *Isaiah*, as the *shaking* of an *Olive tree*, two or three berries left in the top of the upmost boughes, and foure or five in the highest branches. So in in *Micah*, as the *summer gatherings*, and as the grapes after the *vintage*, no cluster being left to eate.

Finally, to make up a full consent of Prophets in this complaint, so also in *Amos*, as the *Shepherd* taketh out of the mouth of the *Lyon*, two legs, or a piece of an eare: so shall the children of *Israel* be taken,
here

here and there one, violently rescued out of that common and general Apostasie. And howsoever it be true, that wee have nothing precisely to determine, touching the proportion; yet may we to this purpose, marke that in *Isaiah*, as *Rom. 9. 27.* it is applied directly to the point: *Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saved.* And if this be the proportion, among the children of *Israel*, the visible Church, wherein are onely the ordinary meanes of salvation to be found: alas, what may be thought touching others scattered thoroughout the world innumerable, which have beene in
all

Isai. 10 22.

Mat 20.16
& 22.14

(2 Eldr 8.)

all ages, and still are without the bounds or compasse of the Church? that if, as *Christ Iesus* the father of the Prophets, yea the truth and life it selfe hath witnessed, and that oftner then once, *many are called, but few chosen*, but few of those many, that are called; then may wee be bold to avouch for truth, though delivered in the Apocryphall, that *There be many created, and few that shall be saved. The most high having made* (as there it is answered) *this world for many, but the world to come for few.*

(Verse 2.)

To illustrate which farther, very fitting is the similitude which there is added: *As when thou askest the earth, it will say to thee, that it giveth*

giveth much earthly matter, to
make pots, but little dust, that
gold commeth of: (Like our
Mendip mines; a great deale
of lead, but a little siluer,
and that not without much
cost and paines refined, from
the baser mettall :) So is it,
saith he, with the worke of this
world. Indeed, most true, a
great deale of base mettall
ther is, and ever hath beene
in the world, for a little that
is of price, and yet let
not us either marvell, or
murmure at it, since wee
know, how a few little wed-
ges of gold, are more worth
then an hundred times their
weight in fowes of lead:
and surely so is one Saint,
or Son of God that shall be
saved, more worth in Gods
account.

account and value, then a world of finners, that in their wickednesse justly perish, and are damned, that no marvaile if these unions be found single by one and one, and lie not as common people stones in every street.

2.
Gods proceedings.

2 Pet. 2. 5
Verse 7.

Farther, that we may not marvell that God should suffer so many in their sins to perish, reseruing onely but a remnant for himselfe: let us remember how it hath ever been so of old. As in the old world, one *Noah*, and seven with him saved in the Arke, and all besides, even *the world of the ungodly*, (as *Peter* calleth them) drowned in the flood. So after in *Sodome*, one righteous *Lot*, with

with onely his two daughters, escaping of so many thousands, from the fire. So in *Iericho*, a well-peopled Citie, onely *Rahab* spared with her family. And what shall I tell you, of that (which was but a type, not holding in all particulars?) how of *sixe hundred thousand* men of warre, of *Israel*, coming out of *Egypt*, two onely, to wit, *Caleb* and *Ioshua*, entered *Canaan*. These may serve to shew, that in temporall judgements, it hath beene mercie with God, when many perished, onely to rescue, and reserve a few, marked by grace, for such deliverance. And right so shall it be in the world to come, a few onely saved through

Heb. 11. 31

Numb. 14.
30.

through the riches of Gods mercy, and th'other left most justly to perish.

I will spare to open the reason of this Doctrine farther, till I come in the more particular handling of the *Exhortation*, to speake of the *strait and narrow gate*, whereat so many sticke, and for want of striving cannot enter. Onely to make up the confirmation of this point, that but few are saved: let mee referre your thoughts, somewhat seriously to consider that Parable by our Saviour proposed in the Gospel, touching the foure severall kindes of ground receiving seed, of which, one only brought forth fruit, fit to bee gathered into the barne.

3.
Our Saviours
parable.

Mat. 13.3.
&c.

barne. Whereto if we adde,
(that which palpable experience teacheth us) that in the compasse of the earth, not the twentieth, no, nor yet the fortieth acre of ground, is arable receiving seed; but heere a wood, and there an heath, a bare common, or at best, a pasture or meddow, that being neither plowed nor sowne, can at the most but bring forth grasse and hay, food fit for cattle, not for reasonable creatures; hence may our own hearts tell us, what we are to thinke of the harvest of the Lord, viz. that howsoever the crop once gathered, will be great and goodly, never such an harvest, never such a joy, yet is the Lords crop but small in
compa-

Isai. 9. 3.

compare with that which groweth, in the large and spacious surface of the world.

Wherein, (to come to a furuay) it will easily appeare, that of the foure grand quarters of the earth, scarce one, and that the least of the foure, belongeth in severall, as glebe, and arable to the Lord. For, *first*, how hath ever the far greater part, lien wast, and not at all manured : but there a wildernesse of *Savages*, or Heathen *Idolaters*, that never scarce heard of God and Christ: and here an heath, of cursed *Mahometās*, preferring their false Prophet, before Christ: & here & there scattered, a barren waste, like *Iericho*,

Iericho, Ai, or Sechem, razed downe, and sowed with salt, of unbelieving Iews, to this day despising and despigh-ting Christ? Yea, and farther, of those that would be accounted plough-ground of Iesus Christ, how much is there that hath darnell and cockle sowed, in steade of wheate and barley, superstitious inuentions of man, which cannot bring forth good fruite, in stead of the good seed of grace, the word of truth? as in the fields of *Spaine*, of *Italy*, and other Popish countries.

Iosh. 6. & 8.
Iud. 9. 45.

And yet farther, euen here, and where else, through the riches of his love and grace, Christ Iesus, as the good sower, commeth with his seed;

Pro. 24.30.

seed, alas, how many that refuse to be either plowed, or sowne? and that while, no marvell, if like the *sluggerds field*, they lie wast, and overgrowne with weedes and nettles, of loathsome vices; some with whoredome, and filthy drunkenness; some with swearing, and desperate prophaneness: with pride and malice, others: and others with the world, and wicked covetousness. Or if so any be, as pasture, or meddow ground, of a better mould; yet whiles they receive not seede, whiles they heare not Gods blessed Word, what fruit can it be hoped they should bring forth, better then grasse and hay at the most, of civill
con-

conversation, and morall honesty? That lo, these severall portions put apart, alas, where is the fortieth acre, (to speak in compasse) that may bee accounted as tillage to the Lord, so much as ordinary comers to heare Gods word, and to have cast on them the seed of Grace?

And yet, *secondly*, even of those few that come to heare, how many are there, 1. whose hard and ignorant harts give the precious seed no entrance at all, which are no better then the high way ground? 2. of those that goe farther to entertaine the seed, how many spring vp at first, that wither streight againe in time of triall, being no better then the stony ground?

Thirdly,

2
Mat. 13.

Verse 19.

Verse 20.

Thirdly, of those that seeme so to heare, understand, and practise for a while, that they are thought to grow apace, and promise much increase, how many that are blasted, as in the bud, & quite choaked with the world, ere they grow to ripenessse, speeding no better then the thorny ground?

Verse 21.

That there remaineth in fine, but a fourth (and scarcely that alwaies) of a fortieth part, that as the good ground receive and keepe the seed, and with patience and perseverance, bring forth fruit, good wheat, ripe and full for the haruest of the Lord.

Verse 23.

So hath the point by consideration of this parable also, beene abundantly confirmed

firmed, that howsoever in themselves they be a great multitude: yet in comparison with those that perish, and are as tares reserved for burning, but—*a few, a farre lesse number that shall be saved,* and as good corne be gathered into the barne. So many waies are there to miscarry and goe wide, whereas, their is but one gate (as is shewed after) and that very strait to enter aright.

CHAP. VI.

Contrary errours refuted, and the Obiections answered.

THE Doctrine of our Saviour, thus largely confirmed, affordeth to us all
most

Num. 16.3

most profitable vse. For *first*, it maketh flatly for *correcti-
on* and confutation, of all Atheistical unbelieving ones (of which sort the world to this day is full;) who, to flatter themselves in their owne ungodlineffe, do seeke to set wide open the gate of Heaven, as if *all* might enter. Bearing themselves and others, what they may, in hand most madly, contrary unto Christ Iesus his resolution, and the truth delivered, that not a *few*, but *all* rather, or sure the greater part, at least of those that professe faith in the name of Christ (be they Papists, Familists, Anabaptists, or of what other sect, howsoever living, or whatsoever doing)

ing shall bee saved in fine,
 & go to heaven. For counte-
 nancing of which conceit,
 you have partly heard be-
 fore, what reasonings are
 brought by such cavilling
 spirits: from the *Mercy, Pow-*
er, Will, and Justice of God,
 and the infinite rich *Merit*
 of the death of Christ. For
 "Is not, say they, God merci-
 "full; Yea his mercy over all?
 "Or, Is not God stronger then the
 "Devell? and therefore able to
 "save all? Or, Is it not plaine-
 "ly avouched by S. Peter, that
 "he would have none to perish?
 "And by Saint Paul, that
 "his will is that all men should
 "be saved? Or, what reason or
 "justice were there in God th
 "he should make so many to con-
 "demne them? Or finally

D

wh. t.

"what though all be sinners;
 "yet, did not Christ dye for all,
 "great sinners, as well as lesse
 "offenders? Or, is not his blood
 "of price, to wash away the
 "greatest sins, as Davids mur-
 "der, and adultery; and Pe-
 "ters denying and forswear-
 "ing, and the like: so that men
 "beleeve in him; which who so
 "doth not, is a very beast? And
 sure, then there be more
 beasts then reasonable
 creatures, even amongst
 them, that goe for Christi-
 ans in the world; since,
 witnes the Apostle, *All men*
have not faith. Nay faith, if
 not fained but true, such as
 can save, it is, as God doth
 know, a speciall garden flo-
 wer, that groweth not wilde
 or common, (as after shall
 be

2 Theſ. 3. 3.

be shewed) in euery field.

But (to give answer briefly to such cavilling demands :) *First*, for the last, drawne from the infinite worth of the *Merite* of Christs death. Our answer may be easy by that cōmon Schoole distinction; that for the *sufficiency* of Christs death, we grant, it may be said truely, that Christ dyed for all, that is, that his death was of sufficient worth and value in it selfe, had God thereto appointed it, to have saved all; and is, to save his Elect, from all, even their greatest sinnes: but in the *efficacy* of it unto life, so only faith th'apostle, *Heb. 5. 9*
Hec was made an Author of e-

^I
Christs
merit.

ternall salvation to all that doe obey him; which all doe not, nor yet beleeve in him aright; whatsoever folkes prate of Faith, that know not what it is. For, as the Prophet long agoe complained, *who hath beleevd our report?* And our Saviour forewarned for the time to come, *when the Sonne of man shall come, shall he finde faith in the earth?* no more is there now; but a little true faith to be found in the world; nor doe all, nor the tenth of them beleeve in Christ; who boast of faith in im, and hope of salvation by him. And even so, in the *Second* place, for the question moved touching the

mercy

L
Isa. 53. 1.

Luke 18. 8

28
Godsmer-
cy.

Mercy of God: the answer is proportionable to the former, that Gods mercy indeed is great & above all his works; howbeit though God be infinite in mercy, as Christ is in merit, to save all that shall be saved, onely through the riches of his grace: yet shall none have mercy unto life, but onely those, who, being ordained vessels of mercy, are fitted by repentance to receive mercy; as all are not. For so out of Moses, you know how th'apostle argueth, Rom. 9. 15. I will have mercy on whom I will have mercy. And verse 23. That hee might declare the riches of his glory, upon the vessels of mercy, which hee hath

Psa. 145. 9

Exo. 33. 19

D 3 prepared

Deut. 7. 9.
10.

Psal 101. 1.

3
Gods
power.

prepared unto glory. Otherwise as God is mercifull, to whom *mercy belongeth*, so is he a just God no lesse, towards them, to whom *injustice appertaineth*: neither must we so dreame of his mercy, as to forget his justice; since his song is with *David, Mercy and Iudgement*, not one, but both rightly disposed.

Thirdly, for that mentioned touching the *Power* of God, that he is stronger then the Divell: our answer is, that we must not reason from Gods power to crosse his will, neither will it follow, that because hee is able to save all, therefore all, or the greater number shall be saved; since hee hath

hath plainly revealed his will unto the contrary. For *Fourthly*, for those places alleadged to prove his *Will* of saving all: it is certaine they are misapplied, whiles brought to contradict the truth before confirmed; against which in the true sense, comming from the same Spirit of truth, they cannot make. Neither indeed doth *S. Peter* speake in the place alleadged, of ought save of the proceeding of his revealed will, which offereth with patience salvation vnto al, that will be willing, on the condition of repentance required, to receive it. For so are his words, *and would have none to perish, but all to*

4
Gods will.

2 Pet 3. 9.

D 4 come

1. Tim. 2. 4

*De peregrinis
singulorum,
non de
singulis ge-
nerum: &
nullum ge-
nus homi-
num excipit
a salute,
quia olim
tantum lu-
deis, sed
modo om-
nibus patet.
Et hoc ma-
gis facit ad
intentionem
Apostoli.
Tho. Aqu.
in 1. Tim. 2*

come unto repentance, that so they might be saved. As all shall indeed, that will accept the condition and repent. And for that in Saint Paul, though we take it to be spoken, (as the schooles also distinguish) touching his absolute will: yet doe the circumstances of the Text shew plainly, how it is to be understood: viz. of all sorts and degrees of mankind, not of the *Particulars* of every sort. For so is Gods will, to have all saved: that is, some of all ages, young and old: of both sexes, men and women: of all conditions, rich and poore: of all nations, Iewes and Gentiles: finally of all callings, from the King that

that sitteth upon the throne, (for whom, though then heathen, The Apostle there requireth the Christians to pray, bringing this as a reason to perswade thereto) to the maid that grindeth at the mill: but wee cannot say that it is simply his wil, to have every man and woman saved; for then what could hinder, but al should be saved? whereas we may marke, even in the very place alleadged, how this generall is bounded with a condition not to bee found in all, of comming to the acknowledging of the truth.

Fifely and finally, for
D 5 that

Gods iust.
face.

Ecci. 7. 31.

Wii. 1. 13.
Ezek. 18,
32. & 33. 11

that complaint made against the *iuslice* of God, that they cannot see how it can stand with reason or equity, that God should make so many to condemn them: hereto I answer: *First*, that God out of his owne inclination, doth neither cause nor desire the sinne or the condemnation of his Creature. *For he made man righteous: but they have sought many inventions, as Salomon speaketh; and as God hath not made death, neither hath he pleasure in the destruction of the living, for he created all things, that they might have their being.* But man by the first fall, and his sinne against God, made himselfe and his posteritie

steritie liable to condem-
nation. And if God should
now appoint man to that
iudgement, which he hath
deserved, if any should far-
ther presume to reply, we
might stoppe such presum-
ptuous mouths, with that
of the Apostle, *Rom. 9. 20.*
*O man, who art thou which
pleadest against God? for, shall
the thing formed, say to him
that formed it, why hast thou
made me thus? or, hath not
the Potter power of the clay?*
&c. And secondly, this far-
ther I say with *Salomon*,
that *The Lord hath made all
things for his owne sake*, that
is, for the praise of his own
glory: even the wicked for
the day of evill; and with the
Apostle, *What and if God*
would

Isa 45. 9.

Pro. 15

Rom. 9. 21.

Hos. 13. 9.

Job 20. 27.

would, to shew his wrath, and to make his power knowne, suffer with long patience, the vessels of wrath, prepared to destruction? Howbeit though their making and preparation be from God, yet according to the phrase in *Hosea*, their destruction is their owne, and their damnation most justly merited by themselves; as will appeare most cleare, before all the world, in the last day if not sooner; when not onely the heavens shall declare their wickednesse, and the earth and all the creatures, shall rise up against them: but also their owne guilty conscience, shall be forced in horroure to acknowledge without impeachment,

peachment, the justice of the Lord, in seeking his owne glory, by the just condemnation of so many Reprobates, it being the riches of his mercy to save, though a lesser number; when as all in justice have deserved death. And therefore *thirdly*, for close of all, what, though our blind eye of carnall reason could not for the present discern sufficiently of Gods justice, in this behalfe? no more are wee able to conceive the causes of farre inferiour matters, as (for instance) of the ebbing and flowing of the sea, except onely by conjecture. And how much lesse then are wee able to understand
Gods

Psal. 36.6.

Gods fearefull power, or to comprehend his judgements, which are as a *great deepe*, hard to bee sounded to the bottome, with the plummet of our reason, specially in this particular, touching which you know how the Apostle cryeth out by way of admiration : *Rom. II. 33. How unsearchable are his iudgements, and his wayes past finding out!* Howbeit, this we may resolve, that howsoever the reasons of them be now hid from us, yet are they knowne to his eternal wisdom, and therein reserved to bee revealed as most iust, before all the world, at the glorious appearing of the Lord Iesus :
who

who, as the Sunne of righteousness, will then lighten all things, that are now hid in darknesse.

I. Cor. 4.5

CHAP. VII.

That men ought to endeavour to be of the lesser number, and not to follow multitudes.

THE truth of the Doctrine formerly delivered, and now cleared, and freed from those cavils and objections that might be raised against it, may serve to us in the next place, briefly, for instruction: to settle and confirme us in the faith and perswasion

Phil 2.12.
Solliciti de
medys, non
dubi de
fine.

swasion of this secret of God, by Christ himselfe so plainly revealed, that but *a few shall be saved.* And let us be withall perswaded of the reason, why our Saviour hath vouchsafed to reveale this secret to us. Surely, not to drive any to despaire, or to worke in them distrust, as if they might not come to be saved, except the fault be in themselves: but rather to stirre all up to prayer and watchfulnesse, *To worke out their salvation with feare and trembling;* not *doubtfull* of the end, but *carefull* of the meanes, bringing to that end. Since the fewer that we heare like to partake true happinesse, the more earnest

earnest should be our endeavour to come to be of that smaller number; not securing our selves (as the manner of some is) as if heaven should be cast on vs, or as if all the world should be saved: no, for the blessing of life eternal, though it be great, yet have we learned, that it is not generall, nor shall all, no, nor the greatest part, nor yet, if wee will beleewe The apostle, *1 Cor. 1. 26.* the *noblest* or *wealthiest* part generally enioy it.

Wherefore, howsoever Papists stand much on multitudes, and carnall wretches (not caring what they doe) beare themselves out in this, that they doe
but

Rom. 12.2.

Eccl. 9.1.

but what they see others, yea, the most, to do before them: yet let this serve to *perswade* us to a safer course, *viz.* as Th^e apostle wisheth, *not to fashion our selves after the world*; neither ever to suffer our selves to be drawne, to doe ought, for company, which is not warrantable. For, what though most in their common use of speech, inure their tongues to take in vaine the name of God? and but few that (as the opposition is in *Salomon*) *feare an oath*? What? though the greatest number remaine in sottish ignorance, having the preaching of the Word in no esteeme, because they never

ver felt the power thereof?
And but a few in comparison, that either love or care much to listen after saving knowledge, in attending unto the meanes by God thereto appointed? What though most doe reckon of the Sabbath, onely as a day of rest for carnall delight? And but a few of many, that, as God in the Prophet counselleth, doe *consecrate it, as glorious unto the Lord*? that many neglect Gods worship, and speake evill of the truth? And but few that have a right respect, and love thereto? In briebe, what though *all seeke their owne*? Being *from the least unto the greatest given unto covetousnesse*? that many,

Isa. 58. 13.

Phil. 2. 21.

Ier. 5. 7.

many, assemble themselves by
troupes, in Harlots houses? or
otherwise joyne together,
as those good-fellowes,
Prov. 1. to doe wickedly?
Oh yet, (as there *ver. 10.*
the wise man counselleth)
My sonne, if sinners entice
thee, consent thou not: so let
not us be swaied, if we love
our soules, by such good
fellowship. No, for let us
remember this rather
which wee have learned,
that the^r greater number
are travellers in the broad
road way to hel; and there-
fore howsoever company
be good in travell, (if so it
be good company) yet saf-
er for us to hearken to that
counsell, or command ra-
ther of God himfelse, *Ex-*

od. 23.

od. 23.2. *Thou shalt not follow a multitude*: no not of great ones (as the originall word will beare, and is by some rendred) *to doe evill.*

Rather let it be for bruit beasts, without farther consideration, to follow the herde, as soone to the shambles as to the pasture: but for us to whō God hath given reason to consider, yea, taught faith and Religion to beleeeve; and who would be accounted in the number of the righteous, let us remember that sweet counsell of Saint *Augustin*, when wee see *many* going *one way*, and *few* another: Yet, *not to take things by tale, or number, but try them by weight*, And since the broad way

רַכִּי.

Potentior,
Trem.

In Psal. 39.

Hac paucos,
illac mul-
tos.

Si iustus es-
se velis, noli
numerare,
sed appende
via lata
mortifera
est.

*Turba stre-
puit, turba
festinant
&c. no i
imitari, noli
averii.*

way is so dangerous, or rather deadly; wherein (saith he) the multitudes in troups runne after vanities, and lying follies: but doe not thou run after them: (Where by the way, I wish, it may be noted, how hee instanceth in Theatre plaies, and other idle and ungodly spectacles, then which scarcely any thing can be found more pleasing to the corrupt mindes of the carnall multitudes.) Let us never imagine that we are privileged to do ought, because we see others so to doe. For let us remember that in the Psalme: The transgressors shall be destroyed together; this is all that is gotten by having company in sinning, so al-

Psal. 37. 38

fo

so to bee accompanied in
 perishing. And therefore
 how farre safer for us, to
 leave reckoning what o-
 thers doe, wisely betaking
 our selves to whatsoever
 God prescribeth us to doe?
 And if at any time, we be-
 ginne to muse, as *Peter*,
 touching *Iohn*, what? or
 how such or such will doe?
 Let us thinke streight how
 the checke of our *Saviour*,
 unto *Peter*, is no lesse for us;
 For, *What is that to us?* when
 wee are directly enjoyned
 to follow Christ. And here-
 upon, what must be our re-
 solution? but that of *Ioshua*,
 that whatsoever others
 make choice to doe, yet
 we and ours will serve the
 Lord, so as hee requireth,
 of

Ioh. 21. 21.

verse 22.

Iosh. 24. 15

Reu. 2. 9.

Reu. 3. 1.

of them that will be saved. Which since the fewer sort doe in good earnest, even of those that say they are Christians (amongst whom, many like those Jewes in *Smyna*, only say so, and are not: having at most, as *Sardis*, a name to live when they bee dead) therefore let our care be, to live as the fewer doe, that with the fewer we may enter into heaven. And this is our next use of the doctrine before delivered, for *admonition*.

CHAP. VIII.

Comfort to Gods faitfull Ministers, in regard of their unsuccessfull labours.

THE last and largest application yet remaineth, to shew, namely, how this doctrine, touching the small number to be saved; (which may at first sight happily seeme full of feare, and is indeede, I grant, a point of terrour to wicked worldlings, who therefore of al other points can hardliest brooke it) affordeth abundant *comfort*, and even the riches of consolation:

E

first

first, to Gods faithfull Ministers: and *secondly*, to all true believers.

Isai. 49. 4.

For, *first*, for us who are set apart for this speciall service, this great worke of winning soules; if happily at any time wee finde discouragement, *labouring all in vaine*, and *as for nothing* without successe; that after much paines taken in sowing of the fairest seed, there appeareth so little greene above ground, giving hope of harvest; iniquity and infidelity still overflowing for all our preaching, and but a few who yeeld sincere obedience, being wonne by the working power of the word, to the truth of faith:

yet

yet for all this so we bee
found faithfull, in our ser-
 vice we need not faint; but
 consider how it hath so e-
 ver fared, and no better,
 with those that were the
 most faithfull preachers of
 righteousnesse in all ages.
 As with *Noah*, in whom
S. Peter telleth us, how
Christ went and preached to
 the old world, full fixe score
 yeares; with how little
 profit? and with *Lot*, who
 in *Sodome* vexed his righte-
 ous soule, to winne the rest
 to goodnesse, without suc-
 cesse. As with *Isaiah*, whose
 complaints in this behalfe
 are upon record. Yea, with
 our Saviour, who by all his
 painfull travell, got but, as
 himself doth tearm them,

1. Cor. 4. 2

1. Pet. 3. 19

2. Pet. 2. 8.

Isai. 49. 4.
& 53. 1.

Luc. 12, 32

Ioh. 7 48.

Ioh. 19.

3⁸, 39.

a little flocke; and they not Scribes and Pharises, not Herod, Pilat, or such great ones, but of the meaner sort; for, *doe any of the Rulers beleeeve in him?* surely (except one Nicodemus, or one rich Ioseph; who yet are fore afraid a great while to confesse him) hardly any. A reason of which hard successe for comfort to us, if happily we find the like or worse, in this last and worst age of the world, is yeelded in the doctrine before delivered; because namely, there are but a few of many, the lesser number, that shall be saved; that we need not to let fall our courage, if we see not wished for successe alwaies in the
most

most or many.

No, but rather how may this consideration serve to cheere up our spirits, and make us to account it, as well we may, a speciall gift, out of the undeserved riches of Gods grace: shall God vouchsafe to deale so graciously with us (who are at best, but servants *receiving nothing but what is given us,*) as to make his word put in our mouthes, to become powerfull by his Spirit, for any of his childrens good; that any, though but some few of many, some one of twentie, or two of an hundred, or ten of a thousand, sincerely embrace our Ministry, and come to beleieve our re-

1oⁱ 5:27.

Heb. 12. 9.

Ecci. 11. 6.

port, beeing brought to
yeeld obedience unto
Christ, as heirs of life. For
surely, if so God please to
honour us, howsoever his
alone and onely must bee
the glory, who is alone *the*
father of the spirits, able
onely to give grace by
whatsoever instrument: yet
may this comfort and en-
courage us, to goe forward
without fainting, in this so
weightie businesse; like
the painefull Husband-
man *in the Morning*, as Sa-
lomon counselleth in ano-
ther case, *sowing the seede*;
and at Evening not letting our
hand to rest; as not knowing
which shall prosper by Gods
blessing, which onely can
give the increase. Being in.
stant

stant, as *Saint Paul* so straitly chargeth *Timothy*, in season and out of season; as himselfe professeth, *Acts* 20. how he had laboured in *Asia*, publikely, and more privately, with all of all sorts, to win them unto Christ.

1. Cor. 3. 7

2. Tim. 4. 2

Vers. 20.

And then, as it is recorded, *Act*, 17, to have befallen the same Apostle at *Athens*, when he preached to them of the *Resurrection*; that some mocked and others marvelled; howbeit, as ver. 34. certaine clave unto him and beleaved: amongst whom was also *Denys the Iudge of Areopagus* (or Mars-street) and a woman named *Damaris* and others with them. so may we hope to find, that howsoever at our preaching,

Verse 24.

some shall mocke, and others marvaile, or at the most applaud, and say *Well done, &c.* and there an end: yet some by Gods mercy will cling and cleave, beleeving and being vvon to Christ; a *Damaris* perhaps at one Sermon, and *Judge Denys* at another; that howsoever not all, nor yet the maior part be gathered, yet sooner or later the elect shall; *so many*, at one time or another, (as it was said of the Gentiles at *Antiochia*, *Act. 12. 48.*) as are ordained to eternal life. Yea, for howsoever, as those vvho flocked to see vvonders, *Act. 2.* they be ready in the beginning of the sermon, to *scosse & mock*, or, at least,

in

in their heart to contemne
 the Preacher: but yet what
 know we, but they may be
 caught upon the hooke, if
 God shal bring them once
 to nibble at the bait: as e-
 ven those were many, so
pricked at the very heart, by
Peters powerful preaching,
 that their cry was as you
 know there, ver. 37. *Men &*
brethren what shal we do? their
 meaning was, vvhhat the
 trembling Gaoler. *Act. 16.*
 more fully spake, being a-
 waked by a wonder, to ask
 a far wiser question then
 the fellow in our Text)
what they should doe that they
might be saved? to whom,
 being so humbled once,
 when *Peter* had given coun-
 sel to amend their lives, & with

Ver. 30.

Act. 1. 38

all, applied, the comfort of the promise, to revive their soules, telling them that *the promise of life was made to them*: you know what is added, verse 41. How namely, *about three thousand soules, in that one day were added to the Church.*

verse 47.

(Luc. 5.5)

By meanes like to which, as it is said after in the conclusion of that Chapter, that God did them; so still will he *adde to the Church from day to day* such as shall be saved; Saint Peters net cast out, becing able to catch at once a multitude, when Christ Iesus shall come, (as once we read he did) to helpe the fishing, within the cords of which net, howsoever wee may

not.

not hope to compasse all that swimmeth in the sea, and happely of those which wee draw to land, some prove but sorry ones, not worthy keeping, (as in that *Parable of the draw-net* is observed) yet let this be our comfort that we catch some good to put as into vessels for service of the Lord: and for the rest, let us remember that, where-with *Isaiah* in like labour comforted himself; namely, that *our iudgement is with the Lord, and our worke is with our Gods* & though *Israel* be not gathered, yet shall we be glorious in the Lords eyes, and our God shall be our strength. For why? *2. Cor. 2. 15. We are unto God the sweet savour of Christ,*

Mat. 13. 48

Isa 49. 4.

verse 5.

2 Thes. 2. 9.

2 Thes. 1.

10.

Christ, in whom? *in them that are saved?* indeede in them chiefly; yet not onely in them, but, *in them also that perish.* Will ye have told how the Apostle openeth it? *To the one we are the savour of death unto death, viz. to seale up their condemnation; while wee preach Christ a Iudge, cō- ming in flaming fire to render vengeance, to all that shal cō- temne to know or follow him:* but to the other; *we are the sa- vor of life unto life, to assure their soules of eternal life;* whiles we preach Christ a most mercifull Saviour, to all that shall beleeeve; *When as he shall come to be glori- fied in his Saints, and to be made marvailous, for mercy* though

(though not simply in all, not the most, yet) *in all that beleeve in him; because our testimonie hath beene beleeved by them.* So may this serve to comfort Gods faithfull Ministers.

CHAP. IX.

What thankfull reioycing they ought to have in God, that are freely chosen to be of the lesser number.

IN the second place, to all true believers, called and converted to the obedience of faith; may this point touching the few that

Ro. 1. 6. 26.

Luke 19.9.
Gal. 3.29.

that shall shal bee saved,
yeeld *comfort* in aboun-
dance, and great *encourage-
ment*. First, *Comfort*, in the
free and gracious rich mer-
cy of the Lord, who hath
vouchsafed meerly thorow
his eye of love cast on
them, to separate them
from the many of the
world, and to marke them
for his owne: making them
through faith to become
what *Zacheus* was, when
upon his sound repen-
tance, *salvation came into his
house*, even *Children*, and so
*blessed with faithfull Abra-
ham*. To every one of whom
how can this consideration
possibly but adde an en-
crease of joy; that where-
as it hath pleased God in
the

the unsearchable depth of his eternall wisedome, to choose out and reserve unto himselfe, onely a few, a remnant, for the glory of his grace: it hath also pleased him, in the free and unconceivable riches of that his grace, to vouchsafe to make them some of that small remnant which shall be saved.

Assurance whereof who-soever thou be that canst find unto thy soule, let me beseech thee to consider seriously, onely to increase thy joy and thankfulnesse; whether God might not have left thee justly, as he hath many round about thee, to walke (as once thou didst assuredly, though

though perhaps thou then didst not take notice of it, which was indeede thy greatest misery) in the broad way, wherein so many walke unwisely, towards destruction. Or, tell me if thou canst, what did God see in thee, more then in any other, that might move him to cast his love, on thee, more then on many an other? perhaps, richer, or it may be more noble; or more learned, or more mighty, witty, strong, or better favoured: for, doe but remember the times of old, and call to minde, the daies and moneths, and yeeres, which are already passed; and tell me in good earnest, or rather tell to God.

God with rejoicing thankfulnesse; wast thou not as ignorant, as the most ignorant, till he instructed thee? as blinde as the blindest, till hee enlightened thee? as dissolute, perhaps, and disorderly, as the most of thy state and standing, till God himselfe tooke in hand to order and reclaime thee? say man, wast thou not once a *Saul*, till God strooke thee down, to make thee turne to him that smote thee, and so to become a *Paul*? wast thou not, perhaps, a lover of pleasures, or of profit, or of praises, more then of God? or wast thou not once perhaps a contemner of the holy Word and worship of

D. Denison
at the Aſſ
in Oxford.
on Neh.
13. 22.

of God, a blasphemmer, and
tearer in pieces with thy
tongue, set on fire by hell,
of the sacred and holy
name of God? or a pro-
phaner, (contrary to Gods
morall precept stil in pow-
er,) of the holy Sabbath of
God? (of which, how tru-
ly spake hee, that spake
worthily, in a great assem-
bly, and since hath written
it: that *Where the Sabbath
is not sanctified, there is nei-
ther sound Religion, nor a
Christian conuersation* to be-
expected.) Or for the se-
cond Table; wast thou not,
perhaps, rebellious in
times past, & disobedient,
if not an heart-breaking
to thy tender parents? or
it may be a scorner and de-
rider

rider of Gods Ministers;
or hast thou not beene (to
hasten in the rest) of a ma-
licious, revengefull, stout,
and perhaps stabbing sto-
macke? or not, it may be,
of a filthy, and uncleane, a
drunken & defiled conuer-
sation? or hath not thy
heart and hand dealt un-
justly, and even theevishly
with others? or perhaps,
which was a greater fault,
with thy parent? or thy
Master? or thy dead friend,
that left thee his Execu-
tor? or any else who tru-
sted thee? if not (by thy
riotous and wastfull spen-
ding also) happily with thy
selfe? or what finally, canst
thou not remember the
time, when (alas,) thou
madest

Rev. 22. 15
& 21. 8.

madeſt no conſcience at all, for either thine owne commodity, for others ſinnefull profit, (which ſeldome proſpers) to let thy tongue tell many a lie, if not ſometimes confirmed with verie oaths; not fearing that dreadful doome of *excluſion*, and *caſting into the Lake*, denounced againſt all that *love, or make lies*? In a word, (to leave every one to examine themſelves in what maner) doſt thou not think that there be many in hell, now damned, and ſo ſhall be for ever, that never committed ſo many fearefull ſinnes, of what ſort ſoever as thou haſt done?

And, if thus happily
upon

upon inquiry, thou canst
finde thy former estate to
have beene, before God
by his Word and Spirit
pulled thee out of the
fire; how there was in
thee at all, no manner of
sound goodnesse, no love
unto Gods Word, nor
reverence of his Name,
nor conscience of his Sab-
baths, nor care to keepe
any of his righteous lawes:
Oh then; urge I this to
drive thee to despaire?
no; deare Christian, but
to make thee rather to
stand astonished, with
thankfull admiration, at
the rich, gracious, and
free mercy of thy God;
who (as hee told *Mo-
ses,*) *shewing mercy,* and
having

Exod. 33.

19.

Mat. II. 16.

Luk. 12. 32.

having compassion on whom he will, hath of his owne good pleasure, without farther reason that can be given, reserved thee for grace, marking thee as with his owne sheepe-brand, for one of his little flocke; who though small, yet need not to feare, since his pleasure is (as Christ himselfe hath promised) to give them the Kingdome.

CHAP.

CHAP. X.

*Four speciall notes for the
triall of our right in that
estate.*

IN the soundnesse of this
rejoycing joy, that they
may be the more confir-
med, if any shall desire to
have those notes or markes
assigned, whereby they
may come to know them-
selves, to be undoubtedly
of that lesser flocke: be-
hold, for triall, *four* onely
amongst many, as I con-
ceive, most especiall ones;
which

which therefore I wil make choice of, briefly to commend unto our use.

I

The *First*, whereof is this, to see whether wee can finde in us *new*, that is renewed, *hearts*: not new tongues only to speake, nor new faces onely to looke, nor new hands onely to worke, otherwise then before; (for all these, though good signes of the renewing of the heart, yet may be found, where the heart remaineth old, in very Hypocrites) but new hearts, which are never found but in new converted *Christians* whose sinnes are *washed* away, by the blood of Christ, who shall be saved.

2 Cor. 5.

17.

1 Cor 6.11

For so in the new cove-

nant

nant, *Ezek. 36.* on whom
God promiseth to powre
cleane water, that they
may be cleansed from sin;

*I will powre cleane water upon
you, and yee shall be cleane:* to

verse 25.

them doth he promise also
a new heart and spirit, that
they may bee wholly re-
newed with grace; a new

verse 26.

heart also will I give you, and
a new spirit will I put within

you; and what a new heart
hee meaneth, hee openeth

farther in the words fol-
lowing, *I will take away the*

stony heart out of your body

(1.) the stony hardnesse
which was in your heart

before, and I will give you a

heart of flesh; he meaneth not
a fleshly, but a fleshy, that is, a

soft and tender heart; to

Non car-
nale sed
carnem
cor.

F tremble

Verse 9.

tremble at Gods judgments, and believe his promises, and obey his Commandements, so as before they did not. Indeed so it shall be, when one is truly converted unto God, he shall finde in him for spirituall matters, what in regard of managing civill affaires, is said, 1 *Sam.* 10. that God gave *Saul*, when he was turned from *Samuel*, even *another heart*: Surely, another mind, another will, otherwise disposed affections, then before. That what before hee liked and loved, those exercises, that company, those courses, sinfull, wicked, and prophane; those now contrariely, hee findeth his soule to abhor

abhor and loath: and on the other side, what before hee cared not for, he could not abide, he esteemed not of; that now, those exercises, that company, those courses, Gods Word and Sabbaths, and Ministers, and people, and their holy practices, be they wherein his soule and spirit, chiefly delighteth. And whosoever can find thus in him a *new* or an *other* heart, it is as Gods privy seale set upon his soule, that his soule is one of these few, that shall be saved. Of which seale, when *David* by his fall and folly, had even defaced the stampe, hee praied so, to have it again renewed upon him, in that *Psal. 51. 10.*

Create in mee O God, a cleane heart, and renew within mee a right, or serled spirit. So is this the first, and evermore a sure note of salvation, a new heart.

2

Rom. 6. 31.

But farther, for a second, let us observe whether wee keepe aright, an old remembrance: I meane, remembrance of what hath passed of old, our former waies and workes that were not good; how? but with a kind of shame & detestation of them, and even judging of our own selves for them, as worthy of wrath. For so is this given for a note of a right in Christ to life, to judge our selves in our selves deserving death; as in Ezek. 36. 31. Then, when

when(as before) God hath powred cleane water on them, and given them new hearts, *shal you remember your owne wicked waies and your deeds that were not good: and shall iudge your selves worthy to have been destroyed, for your iniquities and abominations.* Till when, that men come to see & iudge themselves worthy to bee destroyed, they can never come to assurance that in Christ Iesus, they shall be saved.

For, first, as in *Zach. 12.* they must weepe over Christ, *whom they have pier-ced;* ere they may hope to finde, what is after promised, *the fountaine opened,* by whose waters they may be cleansed. And therefore prayed

Verse 10.

Zach. 13. 1.

holy David, Psal. 51. Have mercy O God on mee, after thy loving kindnesse, &c. for in ver. 3. I know mine iniquities, and my sins, that is, the bitter remembrance thereof, is ever before me. So must we with humbled hearts remember our former finnes, if wee would have God to forget them; since this remembrance will be a meanes to breake our hearts, and to keepe us, as it did S. Paul, still *humble*, and so capable of saving *grace*. This therefore is a *second* note.

1 Cor. 15.

10.

12m. 4.6.

3.

But *thirdly*, will we have as it were Gods broad scale set upon us, that others also may see and perceive that wee are his servants, who shall be saved? Then see,

see, as vvhhat present care wee have for *reformation* of our owne lives: so what *zeale* withall; to turne and draw others unto God, who, as our selves of old, or perhaps with us, have gone astray. For so in *Ezech. 18. 30. returne, viz. your selves;* but is that enough? No, but (which will follow upon the former) *and cause others to turne away from all your transgressions:* wherein they joyned, perhaps formerly with you, & you with thē, each provoking th'other, *and so iniquity shall not be your destruction.* In which regard, let us think it said to every one of us, what was once to *Jeremy, Jer. 15-19. If thou returne, then will I bring*

Psal. 101. 2
119. 59. 60.

thee againe, and thou shalt stand before me: and if thou take away the precious from the vile, that is, seeke to winne the good from the bad, thou shalt bee according to my Word; wherupon also, let us mark the counsell following, let them returne to thee, that is, seeke, if thou canst, by all meanes to win them unto God, (for this is a property ever of one truly penitent, what *David* therefore promised in *Psa. 51.* when once himselfe was reconciled unto God, and which was by our blessed Saviour injoynd *Peter*,) but howsoever, if thou canst not, yet this beware of, doe not thou returne to them, to become as in former times, perchance,

ver. 13.

a companion in evill. No, but if wee cannot amend them, rather let us mourne for them, and this also shall be as that marke of life in *Ezek.* set upon us, that when all else shall be destroyed, our soules shall be spared. This therefore is a third marke, *Zeale* to turne other sinners unto God, as our selves are turned.

Ezek. 9 4.

Fourthly, and finally, we may consider how we stand towards God, by observing what *love* we bear unto the Saints of God; our love towards such as are the heys of Heaven, being that which may affoord vs sure hope of heaven. Witnesse that of *S. Iohn*, 1 *Ioh. 3. 14.*

We know that we are translated

F 5

from

from death to life, because wee love the brethren, that is; Gods children anew begotten of him, as our selves, to a lively hope. For vvhhy? this love to them, vvho are brethren, it is that, vvvhich can onely prove true, our love to God our father; by the same Apostles rule, elsvvhere delivered, (vvvhich holdeth also, being inverted) *every one that loveth him which begat, loveth him also which is begotten of him.* Now if vve love God, it is surely, because he loved us first; of whom if once we beleaved, is as certaine, vve shall be saved by h's grace; since his love is, as in *Jeremy* hee speaketh, *an everlasting love*: making him to love, vvhom

1 Ioh. 5.1.

1 Ioh. 4.10

Iere 313.

whom *as his owne* hee loveth,
ever unto the end. So is this
also a marke of life, vvith
David, to delight in, and love
the Saints.

Ioh. 17. 21.
Psal. 26. 3
117. 63.

CHAP. XI.

*No disheartening to such from
the worlds maligning, or
their old friends forsaking.*

NOW by these foremen-
tioned markes (not to
reckon any moe) shall any
finde themselves to be in
truth of the fold, and flock,
though little, of Iesu
Christ; howsoever it can-
not

Ioh. 15. 19

not be, but that the world should hate them, and the greater multitudes maligne and stomacke them; Oh yet, since *Christ Iesus* hath fore-told heereof, and bidden us *not to marvaile*; let not this hard usage of the world discourage the, rather let this instruction touching the few that shall be saved, serve, as for comfort; so (which was the last branch of this use) to yeeld *encouragement*: that hereat they be not dismayed, if the rabble, which before did seeme to fawne upon, and follow them, whiles they followed sin, do now forsake and frowne, or, perhaps, grow furious and mad against them.

What

What marvell? for it is not enough to make them grow even mad, and besides themselves, to see (as in that tale of the yong man, and his old acquaintance which *Saint Ambrose* mentioneth) an old friend shake hands quite, and bid farewell to al their fellowship?

Wherein, saith *S. Peter*, it seemeth to them strange, that yee runne not with them into the same excesse of riot; and therefore speake they evill of you, but who shall be the worse for it, but themselves? For so he addeth; *Who shall give an account, to him that is ready to iudge quicke and dead.*

Wherefore, farre bee this from discouraging thine heart, that thine old friends

*Sede ego non
sum ego.
Lib 2. de
penit. cap.
10.*

1 Pet. 4. 4.

Verse 5.

friends and companions do forsake thee, when thou settest thy selfe after that which is good. For why? it is, because thou first hast left the world, that thou maist winne one worth ten thousand worlds, even Christ Iesus to be thy friend; whom whilst thou followest as thy guid, thou needest not to complaine for want of company, though thou shouldest travell solitary, and all alone towards heaven in an untroden path. Howbeit if it be in good earnest thou wilt follow Christ, thou shalt not walke alone in the way to life: there be others *many* that have gone in that narrow path, and some,

Heb. 12.1.

some, though not the most,
yet by farre the best com-
panions; that will foote it
with thee. In a vvord, if
thou wilt be a Saint of
God, a godly Christian, la-
bouring to leade an holy
and blamelesse life, stri-
ving against sinne: assured-
ly all the Saints of God
will love and reckon of
thee, (as in the Psalme it
is noted to bee both their
practise and their proper-
tie; rejoycing in their
hearts to doe thee good;
yea they on earth vvill give
thanks to God for thee,
vvho shall come to heare
of thy change, though they
never savv thee.

*Psal. 118.,
74. & 134.*

*Gal. 1. 23.
24.*

Besides vvhich ioy on
earth, conceive thou maist
from

Luke 15.

ver. 6.

ver. 24. 30.

Luc. 19. 6.

from those Parables in S. Luke, vvhat joy also vwill be in heaven, not onely amongst the Angels, to see *the lost sheepe found againe*: but vvith God thy father also, vvho, hovvsoever thine elder brother may seeme to stomacke it, hath both robe, and ring, vvith a kisse and the fatted calfe, to receive and entertaine thee *his sonne, who wast dead, but art alive againe*, and being so once revived, shalt live for ever. So, that novv vvhat remaineth, to make up this feast of joy, but that thou also rejoyce as did *Zacheus* to receive thy Saviour: yea that already thou hast received him into thine heart, by faith, and

and true repentance, and vowed obedience, vvhere- in thy purpose is to perse- vere vvith patience; he gi- ving thee strength to vwalk in the narrow vvay, vvho hath vouchsafed thee grace to enter in at that strait gate; Whereat for vvant of striving, whiles so many sticke, vve may conceive the reason, vvhy so fevv are to be saved: plain- ly yeelded by our Saviour in this holy *Exhortation*, farther therefore to bee o- pened: *Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able.*

CHAP. XII.

The second maine point in our Saviours answer chiefly intended, and at the full expressed: that 1. it is no easie matter to attaine salvation.

Hitherto of that which is implied in our Saviours answer, viz. his resolving the question touching the *number*; now of that which is expressed and mainly intended concerning the *manner* of attaining salvation, laid downe by way of *counsell*, vvith a *reason* annexed, drawn from the danger of such as shall

neg.

neglect it.

The meaning whereof
will be most evident and
plaine, if we shall but re-
member how else-where
Heaven is set forth (for our
conceiving) as a *Kingdome*:
Or, as in *Saint Iohn*, a glo-
rious City; into vvhich to
enter, is all one as to be
sated. For hereupon may
we streight conceive, how
this reply vvas by our Sa-
viour in most admirable
wisdom fitted, as for
correction to him that mo-
ved the question touching
the number, vvwhether fevv
should be sated: so for in-
struction vvithall, unto us
all about the manner,
how vve might come to be
of that number. As if in
more

Mat. 25. 34.
Reue. 21. 2.

Ioh 21, 22.

more words he had answered him, (right as to Saint Peter, in the case also before mentioned, not much unlike to this;) What is that to thee? or indeede
 “to any present, whether
 “few or many shall be saved? whose care should
 “be rather, and would be
 “even of you all, were you
 “truely wise, to seeke to
 “finde your selves, among
 “the number that shall
 “bee saved. In which
 “weightiest busines, that
 “you may not deceive
 “your selves, as many do
 “very foully, whiles they
 “imagine it a matter of
 “no great labour; but obvious and very easie, to
 “attaine salvation: Let

my

“my counsell be accepta-
“ble unto you, which if
“you entertaine, will as-
“suredly proove most pro-
“fitable: *Strive ye*, I say
“not that you should one-
“ly wish, or barely enquire
“after, and seeke; but
“strive, as those that proue
“masteries, or who thrust
“against a dore with an
“earnest violence, *to enter*
“in: I meane, where onely
“is salvation to be found,
“into the holy City; the
“new Ierusalem, Heavens
“Kingdome. To gaine en-
“trance wherinto, that ye
“may not marvaile, why I
“should counsell you to
“use such violence: I adde
“for your direction (which
“may withal yeeld the rea-
son

ἀγωνίζεσθε.

“son of the necessitie of
“that my counsell) that it
“must be, if at all, at the
“strait gate. Which be-
“cause it is but one; and
“that a strait and narrow
“one, letting into life,
“your selves may conceive
“good reason of mine ad-
“vice, for setting the shoul-
“der in good earnest ther-
“unto, and striving with
“eager earnestnesse to get
“thorough. To stirre you
“up the more wherto, this
“let me bee bold to tell
“you, and take it you may
“upon my word; for, I say
“unto you, who speake not
“to deceive you; that
“Many shall seek to enter in,
“if only that would serve:
“who yet because they doe

"nor strive, as I do coun-
sell you, *shall not be able.*

From which counsell of
our Saviour, thus plainly
unwrapped, (to reserve the
reason, brought to presse it
onely in the application to
be urged) the generall
note of instruction, where-
with we will content our
selves, as by our Saviour
mainly aimed at, is this,
most worthy by us to bee
remembred, that namely,
— *It is no easie matter, but
difficult, and of great labour,
to enter into life eternall.* For
thereto this our Saviours
counsell tendeth, in love
unto our soules, to advise
us to strive as *Wrestler:*,
from whose violence (as
before was noted) the
word

1 Cor 9.25.
αγωνίζουαι

word is borrowved, vwith
an eager earnestnesse, that
vve may enter in. The ne-
cessity of vvhich contenti-
on required, is implied in
the direction given, tou-
ching the condition of the
entrance or gate assigned;
because (vvhich is the maine
reason, for confirmation of
the doctrine thence colle-
cted, and vvhich in *Math.*
7. 14. is by the same mouth
of our blessed Sauour ex-
pressed more fully,) *the gate*
is strait for entrance; and the
way for the vvalking, vvh
once vve be entred, narrow
that leadeth vnto life; and
therefore but few that finde
it. And yet fevver that
passe through it, because
they strive not.

CHAP. XIII.

*The ground of that difficultie,
with the resolving of a
doubt, how Christ being the
gate and way, can be said
to bee strait.*

NOW for farther direction if it bee demanded, what this strait gate is, through which alone we may hope by striving to enter heaven: let us consider how in *Matthew*, (where by our Saviour it is also tearmed *a way*;) It is noted forth unto us, that we may come to know it, as by the property, that it is a *strait gate*, a *narrow way*

Mat 7. 4.

G

lea-

Verse 13.

leading to life: so also by the adiunct of company therein travailing, but *few that finde it*. Which farther we may marke, how it is set forth there, and illustrated by the opposite, in like manner also described, first by the condition; for, *It is the wide gate, and broad way leading to destruction*: and then by the company, viz. whole *multitudes that goe in at it*. That who so have any eyes to see and discern, betweene strait and wide, or broad and narrow; betweene a great roade way and wide gate where through many passe in troupes, and a little narrow wicket, and winding foot path, where

in but few doe walke, may easily more then gesse, which is the gate and way of life that bringeth to heaven, No doubt, the way to climbe up that hill toppe, which the *Psalmist* mentioneth and calleth *holy*, as therefore also must needs bee the way unto it, wil appeare to be like that by which *Jonathan* and his Armour-bearer went up upon their hands and feete betweene two sharpe rocks; a way that few, in comparison, *Jonathan* and his Armour-bearer, two of an armie, are either so wise as to finde, or so valourous and industrious, as to venture up.

Touching which way or

Psal. 119. 10
Isai. 35. 8.

Sam. 14.
13.

ver. 9.

Verse 6.

Eph. 2. 24.

Verse 18.

Reu. 21. 12.

gate, a *doubt* here may be moved: how it can bee verified to be strait and narrow; since Christ Iesus hath borne witness of himselfe, that he is *the dore. Ioh. 10.* & *he the way, the truth and life*, that is, the onely way, by truth, leading unto life, *Ioh. 14.* who cannot be said to be a strait gate, or a narrow way, now especially, since by his comming and suffering in the flesh, *the partition wall is broken downe, and an entrance made thorough him unto the Father, even for us Gentiles also, who were once farre off* That from every quarter of the earth, a path and passage is opened to heaven; yea as *Iohn* saw in his vision,

on, not one but twelve gates, *three on every side, of the holy City, the new Ierusalem; alwayes standing open to receive the glory and honour of the Gentiles brought thereto: even the many mentioned in Matthew, to come from East and West: and (besides so many thousand sealed Iewes) that innumerable multitude, which Rev. 7. Iohn saw in their robes, and with their palmes standing before the throne.* By all which what may seeme to be gathered? but that, whether we respect the *condition* of the way, or *Company*; the gate, or goers in: the path, or passengers: the gate and way to life is not strait and narrow, nor yet one-

verse 25.

Mat. 8. 11.

Verse 9.

ly one; but rather that heaven hath many gates, and they alwaies wide and open, for all, or sure for many to enter in.

Howbeit for all this, or whatsoever more can be urged, what *here*, and in *Matthew*, our Saviour hath avouched, that still must wee cleave unto, as the very truth: that certainly, this *gate* and *way* leading to life, is *strait* and *narrow*: and which therefore but few doe finde. For why? as that part of the objection touching the *Company*, hath already bin in the explication of the former doctrine, out of Saint *Augustine* at full resolved: how namely those
that

that enter heaven, though they bee many in themselves, are yet in comparison with the farre greater number who perish, to bee reckoned and accounted, as the wheat cornes in comparison with the chaf, but a few; as it were an handfull or a gleaning after harvest, a small remnant, and little flock; that we need not to speake farther in that behalfe: so also, for the other part of the doubt, touching the *condition* of the gate or way, (to resolve that also, for the opening and full clearing of the point) this *first* as a most comfortable truth wee gladly grant, that Christ Iesus our bles-

Gen. 28. 12

fed Lord and Saviour, is
 (as himselfe hath witnes-
 sed of himselfe) the onely
dore and way to life, and in-
 deed that true *Iacobs ladder*,
 which alone giveth passage
 from earth to heaven. For,
*neither is there salvation in a-
 ny other, there being among
 men, none other name given
 under heaven, whereby wee
 must be saved. Act. 4. 12.*
 concerning whom, howso-
 ever considering him in
 himselfe, and so as in the
 rich grace of the Gospell,
 he is offered unto all, wee
 cannot say, that hee is ey-
 ther strait or narrow: but
 faire rather and goodly,
 broad and spacious a gate,
 like that of the Temple,
 which (for the magnifi-
 cence

cence and statelineffe of it) was tearmed *beautifull*: and a way, like that which in *Num. 20.* is called *the Kings high way*; thorough which as *by the true and living way*, *Heb. 10.* the whole host and armie of the Church shall enter heaven. Yet, as the Apostle telleth the *Corinthians*, that *they were not kept strait in him, but were straitned in their owne bowels* towards him: so may we in like sort conceive, how even *Iesus Christ* this gate, and way of life, though hee bee not by God made strait, yet is made strait to most, by their owne corruption; whiles naturally, all love to wander and rove

Act. 3. 2.

verse 17.

ver. 20.

2 Cor. 6. 12

at large in the wayes of sinne, abhorring whatsoever restraineth (as this way doth) their carnall libertie.

CHAP. XIV.

Four paths comprehended under Christ, viz. that of faith, repentance, obedience, and patience: not strait in themselves, but so to flesh and blood.

FOR better understanding of this point in hand, and a more evident explication of the path of life, we are to know, that as Christ is called the *Way*, because

because he is the substance
and scope of Religion,
wherein, as in a way, wee
walke to happinesse, ac-
cording to that, *Colos. 2. 6.*
As ye have therefore received
Christ Iesus the Lord, so walke
in him: so under, and with-
in the compasse of this
way, which is *Christ*, wee
must conceive to bee com-
prehended, all those seve-
rall duties which being
necessary unto those who
walke in this way, are so
distastfull to so many as re-
fuse it, or have not yet
made choice thereof. A-
mongst which, the Scrip-
ture pointeth out foure as
the chiefe, viz. First *Faith*
in *Christ*: and secondly, *Re-*
pentance: thirdly new *Obedi-*
ence:

Col. 3. 4.

I

dience: and fourthly, *Patience*, all which by God prescribed, we may reckon, as *gates*, for entrance; and *paths*, for the continuance: whereby wee may be said, as by Christ to enter, so in Christ to walke, and that also *unto Christ*; who is not onely the way, but the end also of the way, even happiness, and *our life*.

For so (to shew these briefly) first for *Faith*, that it is a gate and way, in and by Christ the truth, *leading* to Christ as he is the life: consider what *Paul & Silas* answered the Gaoler, when he came trembling and fell at their feet, asking of them what he must doe to be saved? *Act. 16. 31. Believe*

in

in the Lord Iesus, and thou shalt be saved. And for Repentance, that it is no lesse, witnesseth that counsell which Saint Peter gave, in answer to those Iewes, who, being pricked in their hearts, asked the like question what they should do? *Act. 2. 38.*

Repent, or amend your lives, and in testimony hereof, be baptized every one of you, in the name of Iesus Christ, for the remission of sinnes. Thirdly, for Obedience, how truly may that be spoken, as of a way (which is falsely expounded by the Papists, as of a cause or merit) *Math. 19. 17.* If thou wilt enter into life, keep the Commandements; since *Rev. 22. 14.* Blessed are they, that doe his Commandements,

ACT. 2. 38.

4.

ments, that they may have interest in the tree of life, and may enter in through the gates unto the Citty. Finally, for Patience, that by it we must necessarily follow Christ in sufferings, if wee would also be glorified with him in his kingdome, witnesse what our Saviour spake to his Disciples, *Mat. 16. 24.* *If any man will come after me, let him forsake himselfe, and take up his crosse, and follow me.* And againe, that of Th'apostle, *Yee have need of patience, that after yee have done the will of God, yee may receive the promise.*

Heb. 10. 36

Concerning all which porches and pathes of this gate and vway to life, howsoever vve may truly say, as
be-

before of Christ himfelfe,
under whom they are con-
tained, and who did pre-
scribe them; that they be
in themselves both faire
and spacious, like *Wisdomes*
waies, *all waies of pleasure*
and paths of prosperity, life to
them that enter in at them,
and making blessed those
who walke in them: yet
may we easily conceive, in
what respect this gate and
way is by our Saviour ter-
med strait & narrow, if we
call to mind, how *Moses* ter-
med the *Moone* one of the
greater lights, in regard of
the appearance, vvhich yet
is not so in the knowledge
of the learned, but onely so
appeareth to us by reason
of the small distance. For
right

Pro. 3. 17.

Gen. 1. 16.

Pro. 26. 13
23. 13.

right so doth our Saviour speake of this vvay, not as indeed it is in the experience of the spiritual traveller, but as it seemeth in the apprehension of the carnall sluggard; vvho dreameth of difficulty, if not of a *Lyon*, in every of these pathes and vvaies of God.

CHAP XV.

Two reasons of that straitnesse, viz. 1. because the way is but one: and 2. because it is, or seemeth strait to carnall reason, and that in 4. respects.

THAT we may see for the farther confirmation, of that

that that hath bin spoken,
hovv the difficulty of the
vway to heaven presenteth
it selfe to carnal apprehen-
sion, making so many to
forsake these vvaies of life,
and to runne headlong like
the herd of *possessed swine* in-
to the deep of destruction;
let us consider how our Sa-
viour Christ, *first*, compri-
seth them al under *one* gate
and way of truth, leading
unto life, opposed unto the
many false gates and ways
of sinne tending to death;
and *secondly*, calleth it, as
they account it, who refuse
to enter into it, *strait* and
narrow.

Mat. 8. 32.

For so, for the *former* of
these two generall reasons,
most true it is, that the pas-
sage

sage unto Heaven is but
one, one gate to enter in at,
and one vway to vvalke on
in, being entred; on either
side vwhereof, is the broad
vway unto death, that step
but out of the strait path of
Salvation, and on whether
hand soever the turning
be, it is into the way which
hath in it many by-pathes
of destruction. For, vvhy?
as there is but one vway on-
ly to be borne, but many to
die: and one way for Ar-
chers only to hit the white,
but many vvaies for them
to misse the marke; by
shooting under, or over, or
vvide on either hand: even
so are there many vvaies,
vvherein people may goe
to hell. As some doe in the
high

high way of blockish igno-
 rance : and others, through
 the puddle of fvvinish
 drunkenneſſe : ſome, in the
 mire of uncleaneſſe: and o-
 thers, upon the ridge of
 pride and haughtineſſe : or
 in the crooked winding
 track of covetouſneſſe : or
 in the path, perhaps,
 that bendeth as much
 to the other way, of pro-
 digall luxuriousnes. Some,
 whiles like *Gallio*, they care
 for no Religion: and others,
 whiles they are too hot in
 zeale, as *Paul* once was, by
 his owne confeſſion, after a
 falſe Religion. When as,
 to bring to heaven onely
 one gate and path (vvhich
 therefore ſo few doe paſſe
 through) by the truth of
faith,

Act. 18. 15.
 Act. 22. 4.

faith, and foundnesse of
 penitance, and sincere endea-
 vour of holy obedience, toge-
 ther vvith constant and
 cheerefull patience; vvhere
 in such as will have peace
 on them, as *the Israel of God*
 must enter, and being en-
 tred, must walke, as the A-
 postle wisheth them, as
 were by a line or rule, vvith-
 out declining.

Gal. 6. 16.
 τῷ κενότι

But to passe briefly from
 this, to the *second* reason
 (since the consideration
 thereof, wil make both the
 former reason, and the
 whole conclusion yet more
 cleare) as this gate & way
 is onely one: so shall we
 finde that it is, or at least
 seemeth to most to be, not
 for any fault in it, but onely
 thorough

through the sinfull folly of
 flesh and blood, both *strait*
 and *narrow*, and that in
 pure respects, *viz.* first, in
 regard of the *finding*: and
 secondly, of the *entring*: and
 thirdly, of the *proceeding*:
 and fourthly, of the *perseve-*
ring therein unto the end.

CHAP. XVI.

the two first respects, *viz.* in
 regard of the *finding*, and in
 regard of the *entring*.

TO open these in order;
 for the *first*, most true it
 is, that the gate and way to
 heaven, which is but one,
 hath ever in all ages beene
 very hard to *finde*, because
 un-

unknowne and hidden
 flesh and blood. Howbe
 this hath not been becau
 it hath not by God in h
 Word of truth been reve
 led, but indeede, becau
 flesh and blood is by n
 ture blinde, and cannot se
 it. For, why? you ha
 heard. how plainly the
 Scripture speaketh of ev
 rie of the foure paths, an
 porches before mentione
 As of the first, which
Act. 16.31: *Faith : Beleeve in the Lo*
Iesus, and thou shalt be saved;
 And of the second, *Repent*
Act. 2.38. *tance, thus: Amend your lives*
and be baptized, and you shall
receive remission. Third
Mar. 19.17 *of Obedience : This doe, and live;*
for, blessed are they that
keepe his Commandments

Fourth

Fourthly, of the last also: *ye have neede of patience, that ye may enjoy the promise.* All which, what are they in effect, but as that voice for direction promised to them of Sion, *Isai. 20. 21.* *This is the way, walke yee in it.* But which voice, as there, they onely come to heare, who are truly humbled; all having their eares and hearts naturally shut up, and hardned, till by God they be opened, and enlarged; and their eyes blinded, till God take away the scale from off their hearts; that they can neither heare that word, nor see the way of life, though plainly pointed out, and discovered. so doth the Apostle wit-

Heb. 10. 36
Rom. 2. 7.

Συχνός
Iud. ver. 19
I Cor. 15.
45.

witnesse, I Cor. 2. 14. That
the naturall man who hath
in him only a living soule,
and not the quickning spi-
rit, doth not perceive the
things of the spirit of God;
that is, which are in the
word by Gods spirit plain-
ly revealed: neither can hee
know them (saith Th'apo-
stle) being no more then
naturall, because they are spi-
ritually discerned, that is, by
the enlightning power of
the holy Ghost. Without
which supernaturall light
it is not in the power of flesh
and blood, as our Saviour
told Peter, to reveale unto
us so much as the ground
of truth touching the great
gate and way to life, that
Jesus is the Christ, the sonne of
the

Mat. 16. 17

the living God. From whence therefore it commeth, that so many in their blindness go astray; Some not knowing, or not caring to know, what Religion meaneth: and others hanging loose, and halting betweene two opinions; that some embrace, without farther consideration, that profession which the times and state wherein they live, may seeme to favour: or else rather, will be of no Religion, because they see such variety of opinions: that finally some, onely to follow their forefathers, as those Idolaters in *Jeremy*, (whose successours are our ignorant English Papists at this day, much to be pitied)

H

Ioh. 4. 20.
5.

Jer. 44. 17.

A^ct. 22. 20.

Ioh. 16. 2.

tied) cleave to a false Religion : or perchance goe farther, as *S. Paul* did once in a blinded zeale, to persecute the truth of faith; like those of whom our Saviour foretold in *John*, who *killing* of Christs servants, *thought they did God service*. All which, and alas, how many more, are there even among Christians (not to mention any other) that all in blindnesse goe astray, wandring as in the darke-nesse, in the waies of death, not comming so much as once to find and know, that they might thereat enter, the gate of life; to all whom therefore, no marvel if the gate seeme strait, because not knowre, and there-

therefore so *hard to finde.*

But adde hereto, the *second* difficulty, making it seeme strait to such as find it, because being found, it is as *hard to enter.* Howbeit, neither is this so much in the low building, or straitnesse of the gate, as in regard of the stature, or rather stately looke of flesh and blood, together with that luggage wherewith it is loaden; by which it becommeth, shall I say, like a Cammell, not possibly able with his bunch to goe thorow a needles eye; or rather, like to an Elephant, with a Castle on his back, which cannot enter in, though at the gate of a Palace. In which respects,

1 Cor. 13.
50.

untill there be a *pulling downe*, and withall, an unpacking and *putting off*, of what may stop the passage, and make it to stick in the entry, it is not possible, that flesh and blood should enter, and come to *inherit* (as in another sense Th'apostle speaketh) *the Kingdome of God*.

Mat. 18.3.

For, first, for the former of these twaine, the *pulling downe* of the looke, how true shall that of our Saviour be ever found: *except yee be converted, and become as little children*, that is, humble & lowly in heart, *ye shall not enter into the kingdome of God*? First, the pride of heart must be abated, and all presumptuous conceits

ceits of our owne sufficiency pulled downe, yea, vile and *foolish* must men become in their owne esteeme, that (as Th'apostle speaketh) they may be *wise*: humbled ere they can so much as enter this gate of life; as the *Publican* and *Iob*, as the Prophet, and the Church in *Micah*, with sight of their owne unrighteousnesse, and vilenesse of their former disobedience, and great unworthinesse. Which directing and humbling of the soule, for as much as it goeth exceedingly against the haire of proud flesh and blood, which hath naturally a stiffe necke, and *iron sinews*, that wil neither

1 Cor. 3. 18

Luc. 18. 12
Iob 40 34
Psal. 73. 22
Micah 7. 9.

Isa. 48. 4.

A&S. 51:

bend nor bow, nor willingly stoope to be beholding for ought to God, untill God even beat it downe, and breake the heart by his powerfull grace; what maruell, if this gate seeme all too low, as an ordinary doore is to a tall man, that will not bow to enter under it.

2

And for the other particular secondly, that there must be a *putting by*, and shaking off also, of whatsoever pelfe or baggage, which otherwise with the bulke would stop up this passage: Witnesse the Apostle, who counselling hereto, doth withall tell us what this loading is, which must be laid aside. For so,

Heb.

*Heb. 12. the sinne that hangeth
 so fast on, that must be sha-
 ken off: and in Ephes. 4. the
 old man which is corrupt
 with the deceiverable lusts,*
 that must be cast off; yea,
 the *earthly members, fornication,
 uncleannesse, inordinate af-
 fection, evill concupiscence, and
 covetousnesse,* they must be
 mortified, *Colos. 3. 5. the co-
 vetous man must restore
 his ill gotten goods, to the
 rightfull owners, as Zache-
 us did: and the voluptuous
 man, leave his pleasures,
 and returne home to his
 father, as the Prodigall: and
 so must the blasphemous
 swearer, leave his hellish
 oathes: and the malicious
 his revengefull thoughts:
 and both goe and be recon-
 ciled*

Verse 1.

Verse 22.

Luk. 16. 8.

Luk. 15. 20

1 Ioh. 3. 16

Iob 20. 12,
13.

ciled to God and man, by crying mercy, ere they can have entrance. Which whiles such, and others like, laden and stuffed with finnes of all sorts, refuse, they sticke as in the doore, and cannot enter, not so much for the straitnesse of the gate, as indeed through the corruption and impenitency of their wicked hearts; who being led with lust either of profit, as are covetous ones: or of pleasure, as voluptuous ones: or of credit and estimation, as all ambitious ones, will not, with the serpent, cast their skins, nor willingly let goe from them, their beloved finnes, that so they may get within the gate.

In

In those respects therefore
wee see how the gate see-
meth strait to such, and
hard to enter.

CHAP. XVII.

*The two later respects, viz. in
regard of the proceeding on,
and of the persevering in.*

AS the gate for the en-
trance seemeth diffi-
cult and strait to flesh and
blood, so thirdly, doth the
way seeme narrow, and not
so spacious *to bee passed thro-*
row, when entrance hath
beene made. For why? as
in giving of the Law in
Exodus, wee reade, how
H 5 God

EXD. 19. 12

Exod. 19.

12.

God Almighty appointed *Moses*, to set *markes* and bounds unto the people *round about* the mount, which they might not passe': so hath it pleased him to bound and hemme in this path to life, with many a pale on either side of both Law and Gospell; over which, who so would walke to life, must not dare to leape, nor give liberty to themselves to thinke, or speake, or doe, as either they see others to doe, or as, perhaps, themselves have done in former times; for why? the bounds are set which they must not passe; as (for instance) nor dare to sweare, or any way take in vaine Gods holy name:

Exo 20.7

nor

nor by travell, or idle sporting, to prophane *his holy Sabbath*: nor to be *wrathfull* and furious, breaking forth upon every light occasion into bitter words: neither to adventure by uncleanness, or drunkenness, to *defile* themselves like brutish beasts: nor for matters of the world *to deale iniuriously* in gathering wealth with a large conscience.

All which, howsoever they be rife in the examples and practice of worldly men, *among whom they also had their conversation in times past*: yet must they be farre from such as will walke within the lists of this way of life. Which as it is bounded by these, and
other

Verse 8.

Mat. 5. 22.

Ephes. 5. 3.

1 Cor. 6. 9.

10.

1 Thes. 4. 6

Ephes. 2. 1.

Phil. 3. 9.

2 Cor. 5. 7.

Eph. 5. 2.

1oh 15. 12

Mat 16. 24.

other the like precepts and prohibitions of the Law: so likewise no lesse, by the commandements of the Gospell; requiring us (for instance) to goe out of our selves for righteousness, *that we may be found in Christ:* and to rest on Gods mercies, *apprehended by faith only,* and not by sence: enjoying us to love our brethren *as Christ hath loved us,* and finally, *to deny our selves,* and with patience, *to take up our crosse:* All which; and the like restraints, howsoever they seeme irkesome, I grant, and grievous to flesh and blood; insomuch that carnall men conceit how they should loose their liberty, and be even

put in prison; if they
should keepe within these
bounds, which maketh
them to refuse to walke on
in this way, if not to won-
der at their madnesse, as
they conceive, vvhich
yeeld so to be restrained:
yet is this also, from their
erroneous conceit & foule
mistake rather then frō any
unpleasing straitnes of the
way, as the godly know best
who once being brought
to walke on in this path, find
it to be most pleasant, and
the very rejoycing of their
soules; *Christs yoke* to them
strengthened by grace, be-
ing. as himselfe tearmed
it; *an easie yoke*; and *his com-*
mandements, as in *S. Iohn*,
not burdenous. Nay, vvhether
as carnall vworldings ac-

Mat. 11. 30.
1 Ioh. 3.

Mal. 1. 13.

Amos. 8. 5.

Exod. 32. 6.

Neh. 13. 15

count Gods service to bee
 a very *burden*, as (for in-
 stance) to heare Gods word
 twyce on the Sabbath, or
 so much as to bee *restrained*
 from travelling, or from
 trifling on that holy day:
 the godly on the other side
 knowv it to bee a drudgery
 indeed, that vworldlings
 endure; as the vyanton and
 voluptuous person to be so
 enslaved to his sports; and
 so the covetous, and ambi-
 tious to his base esteeme,
 & gaine: that the one, vwill
 not spare to sit up from his
 sleepe night after night, to
 followv his idle games, and
 to satiate his lusts: and the
 other, that hee may com-
 passe vwhat he coveteth, to
 drudge and droile, not stic-
 king

king basely to gaine the *Sabbath day*, from the service of God, and the rest due to his owne soule and body: yea, to lie, & sweare, and live by usury and deceit, *to make* (if need bee) *bread of stones*, and *fall downe* on his knees without a cushion to the very divell, to gaine the world. Then which what can be held a more slavish slavery? and in comparison with which how truely may the way of godlinesse be called a way of *liberty*; So that for conclusion, howsoever worldlings thinke Christians to be fooles, Christians know assuredly that worldlings be not wise,

Fourthly, in the last place,

Mar. 4. 3.
Verse 9.

Iam. 1. 25.

1 Tim. 3. 12.

Heb. 12. 6.

place, as there is difficulty in proceeding in this path by reason of the listes and bounds, so much more in *persevering* constantly therein, in respect of the briers and bushes, yea the snares and bonds, with which it is overspread & all belaid, viz. with persecutions on every side, from Satan and the world: which *all must suffer that will live godly, in Christ Iesus*; as also with corrections and daily chastisements from the Lord, *who chasteneth whom he loveth, and scourgeth every son that he receiveth*. to verifie that testimony of Paul and Barnabas. Act. 14. 22. that *thorough many tribulations men must enter, if at all,*

into

into Gods Kingdome. In regard whereof, what marvaile if the way seeme rough and most unpleasant to flesh and bloud; yea sometimes so uncomfortable, not only to carnall people unregenerate, but even, to such as *David*, the dearest Saints of God: that when (as in *Psal. 73.*) they looke upon the present prosperity which the wicked enjoy, and consider withall howv themselves are dayly chastened and corrected every morning, they begin to repent them of their bargain and are ready to faint, and even turne aside, almost condemning, as for fooles, the generation of Gods children, that vwill goe forward
in

Verse 14.

Verse 15.

- Verse 15, in that course, so full of
trouble. And yet shall men
repaire, as the Prophet
Verse 17, there, *into the Sanctuary of
God*, and there *understand*
the fearefull end of wicked
men; who stand amidst all
prosperity, but as malefa-
ctors on the ladder, in *slip-*
Verse 18, *pery places*, and shall with-
all conceive vwhy God so
pleaseth in love, to exer-
cise his children for their
good; as namely, either to
Hesca 1. 6. *stoppe their wayes with thorns,*
that they may not finde their
Mal 3. 3. *evill pathes; or else, to purge*
out their drosse: or finally, to
try their faith and patience,
that they might appeare unto
1 Pet. 1. 7. *their praise: and surely, this*
path of tribulations will
not seeme so troublesome;
whiles

whiles faith amidst all afflictions, wil make them under hope, to wait for the rich mercies of the Lord, and as *Moses*, to choose rather, to suffer adversity with the children of God, and to esteeme the rebukes of Christ greater treasures, and indeed more delightsome pleasures, then all else which the *Egypt* of this world can yeeld. For thus they judge who have, as he, an eye to the recompence of reward; which, who so have not, as carnall people wanting faith cannot have, no marvaile, if this way to such seeme rough and thorny, the prickings wherof have driven backe many an one, vwho have not had
their

Heb. 11. 25.

Eph. 3. 16. *their feet well shodde, with the preparation of the Gospell of Peace. So is finally in this respect also, the way to heaven straite and narrow, and hard to be gone thorough with perseverance unto the end.*

CHAP. XVIII.

How needfull it is for a Christian to try whether ever hee entred or continueth in this way: and that in the foure particular paths.

BY all that hath beene hitherto delivered, the doctrine being fully explained, and abundantly con-

confirmed: that namely,
it is no easie matter, but of difficult and of great labour, to enter into life eternall.—And why? but because the gate and way, leading to Christ the life, is but one: and that to flesh and bloud, for both finding, and entering, and proceeding, and persevering in, strait and narrow: if yet you expect the application for farther profit, it will, being marked, easily apply it selfe, by a foure-fold use, viz. first for tryall: and secondly, for terror: thirdly, for Counsell: and finally, for Comfort.

And first, for *Instruction* this may serve, to teach us to try our state, whether we be in the way to life: by

con.

considering, whether wee have entred in at the right gate, and in what path we walke. And this is an application of this doctrine most necessary and profitable; since there is hardly any, but would most gladly be sure of this, that he is in the way to life, & shal be saved when he dieth. Yea the Popish ignorant, vwho hath beene taught to hold it presumption, for any to account himselfe sure of being saved, yet hath his joy in this, that hee is of a good beleefe, and hopeth vvell (though hee bee not sure of it) that he shal go to heaven. But it is, you know, the counsell of S.

2 Petr. 1. 10.

Petr, to give all diligence, to

make

ee make our calling and election
ht sure. How meaneth he? in
e it selfe? no, for so from all
p-ternitie, it vvas vwith
ne God, in his immutable de-
ca-cree: but rather, in our
ly knowledge, and assurance
d- of beliefe. And therefore
is in the contrary extreame,
be how confident may we find
ea another number, of igno-
no rant prophane ones in the
ld world, that howsoever
to they live an unholy & wic-
of ked life, yet are or seeme
his at least to be secure, that
f a they shall die an happy,
eth and blessed death, and
not doubt they doe not, one
go whit of this, but they shal
ou be saved. Howbeit, since
S. we have learned in the do-
to ctine delivered, that it
al- is

Gen. 28:17

Pro. 14:12

is not so light a matter to
 attaine to heaven, nor in-
 deed possible at all, except
 vve enter in, and vvalke
 thorough the right gate
 and vway, vvhich is but one
 and strait, leading to life:
 it vwill be good for people,
 first to make trial of them-
 selves, ere they rest secure,
 since every gate is not,
 what *Iacob* called *Bethel*, the
gate of heaven; nor yet eve-
 rie beaten vway, a path to
 life: but some rather, of
 that sort, vvhich the vwise
 man noteth, which though
it seemeh right to a man, yet
the issues of it, are the wayes of
death.

And therefore herein
 for direction, that vve may
 not deceive our selves (as
 many

to many miserable do, with a
 in- bare profession of the name
 pt of Christ, *trusting* as those
 ke Ievves in *Jeremy*, *inlying*
 ate words that cannot profit) this
 one let us remember, vvhich in
 Fe: the doctrine before delive-
 le, red vve have already lear-
 n- ned, that howsoever Christ
 e, Iesus that very *Ladder*,
 ot, vvhich *Iacob* sawv in *Bethel*
 he reaching from earth to hea-
 e- ven, bee indeed the alone
 to gate of heaven, and onely
 of way, that leadeth by truth
 se unto eternall life; that (as
 gh the Apostle alleadgeth for
 et prooffe, the Prophet *Ioels* te-
 of stimony, concerning him,
 in *Rom. 10. 13.*) *Whosoever shall*
 ay *call on the name of the Lord,*
 as that is, shall seeke for sal-
 ny vation, onely for, and by
 I him,

Jer. 7. 8.

Gen. 28. 16

Ioel 2. 32.

Act. 2. 36.

2 Tim. 2. 19.

Verse 27,

him, whom God hath made both Lord and Christ, he, and he onely, shall be saved: yet God forbid that we Christians, who have learned if we call on the Lords name, depart also from iniquity, should ever imagine, that the bare name of Christ were a gate to let in wickednesse into heaven; into which holy City, *Reu. 21* though the gate stand open day and night, yet is not possible, that any unclean thing or abomination should ever enter. No, for we have learned, how unclean and in Christ, as the one gate and way to life, we are to conceive, besides the name and bare profession, those foure severa

porche

porches and pathes, of *Faith*, *Repentance*, *Obedience*, and *Patience*; all which are both for finding and entring into them, as also for proceeding & persevering in them, strait and narrow: that men had need with the Baptists hearers to presse with *violence*, if there-thorough they will passe, and enter into heaven,

Mat II 12.

How necessary is it therefore for us all, to examine and try our selves (that we may finde comfort) whether or no, we have entred in at those gates, and are walking in those wayes of life. As, whether wee can find that we beleeve in the Lord Iesus, looking for sal-

I 2 vation.

vation onely and alone by him : whether we have repented unfainedly of al our finnes, giving our selves no allowance farther in any of them : Thirdly, whether our endeavour bee without dissimulation, to yeeld *obedience*, not to some, but to al Gods commandements: Finally, whether we be resolved, by his grace that strengtheneth us to beare with constant cheerefull *patience*, whatsoever crosses and troubles may in this way encounter us.

CHAP. XIX.

*Triall of Faith by foure rules.
viz. two for entrance, and
two for continuance.*

IN this triall that we may
have sound comfort, and
not deceive our selves with
seeming shewes, let us be
willing to receive more
speciall rules of direction,
from each of those foure
particulars, to try our
selves; all which, since we
cōsider them, as both *gates*,
for entrance: and *wayes*,
for continuance; leading
to Christ and life, our tri-
all shall bee to observe,

I.
Faith.

first, how we have entred :
and *secondly*, how we walke
in every of these gates and
ways.

Touching the first,
which is *faith* in Christ:
whoever thou be, that say-
est, or thinkest, that thou
doest beleeve; let mee say
to thee, as the Apostle to
his beloved Corinthians,
*2. Cor. 13. 5. Prove thy selfe
whether thou bee in the faith.*
Yea, examine whether thy
faith bee such indeed, as
can bring thee unto life.
For remember, what Saint
James hath taught, that it is
not enough for a man to
say *hee hath faith*, except
hee shew it by the fruits;
since otherwise, it may
well be feared he doth but
say,

Iam. 2. 14.

say so, and either hath no faith, or but a false faith, such as a *Divel may have that trembleth* with the horrour of assured damnation. Wherefore whosoever thou be that perswadedst thy selfe thou *standest by faith*, call thine heart in Gods name to account, *first*, how thou hast entred in at that gate: for certainly, if thy faith be the gate of life, thou hast entred in at a strait gate, whereinto without striving thou couldest not have entred.

And therefore *first*, consider with what stirre or struggling thou hast gotte in; since our Saviour bidding thee enter in, pre-

Verse 19.

Rom 11.20

Mat. 3. 7.

Rev. 3. 18.

supposeth (what thou knowest well, if thou knowest any thing) that once thou stoodest without; borne, as all *Adams* generation, in wretched unbeliefe. And therefore remember, if thou canst, to thine owne hearts comfort, *Who* first forewarned thee to flee from the wrath to come; or when were thine eyes anoynted with eye-salve, to see the filthy nakednesse of thine unbeleeving nature, and the necessity of this *white robe* of faith?

Happily the carnall man that knoweth no otherwise then that hee did beleeve ever since he was borne, or certainly since he could well remember, will mar-

vaile

vaile much to heare such questions mooved: but for those who are acquainted with the Anatomy that the Scripture maketh of our wretched nature, and how this heart of ours is *an heart of stone*, not capable of nor caring for faith, till God therto prepare it, bruising, breaking, yea, grinding it to very powder; such plainly discern, how necessary the *hammer* of Gods law is, for breaking of this stonie heart, and preparing it for the grace of Faith; whiles it humbleth men, with the sight of sinne, and sorrow for the same, and so forceth them to flie out of themselves, to escape from death. To

I 5 whom

Rom. 5. 12

Eze. 11. 19

Ier. 23. 29

Iohn 3. 16.

Matos. 6.

whom thus humbled,
when as the Gospell of-
fereth Christ, as the
onely meanes of life, God
by the same Gospell stir-
reth up their appetite, so
to hunger after him and
his righteousness, that
with fervent prayer they
flie unto the throne of
grace, desiring to attaine
salvation alone by him,
still begging therefore
with earnest importunity
at the hands of God, to be
yet more and more perswa-
ded of his love in Christ,
and of the forgivenesse
thereby of all their finnes.
Such adoe there is, (how-
soever many who never
knew what it meaneth,
conceive of this gate of
faith

faith as of an easy entry) to bring men to true faith in Christ, not without *humbling* first, and then *hungering*: not without seeing and sorrowing for their sinnes, and then sighing and seeking after Iesus Christ.

Howbeit, since this entrance into faith, is not alwaies wrought with like maner or measure of humiliation in all, or not so well observed or remembred by all, (especially in such who either have been sanctified from the wombe, as was *John Baptist*, or else though not regenerated before full age, yet, as *Timothy*, have beene trained up from their infancy under

Luk. 1. 15

2 Tim. 1. 5

der godly parents, and by that meanes kept from wounding themselves with more grosse iniquities.)

Therefore, let this *second* triall of our faith be, by considering it as the path wherein we presently walk. For our direction wherein, this let us know, that howsoever the *Rhemists*. by distinction seeme to object, that *Christians in their lives must seek the strait way, but in Religion the ancient common way*: yet it is truly answered, that *it is the strait way as well in religion as in life that leadeth to life*. Wherein though in all ages the fewer fort have walked, yet it is the ancient way wherein all that are saved have entred, surely

In margi-
nall note
upon the
Text.

By D. Faik

surely that *good old way* in
Jeremy, and that high way,
called the way of holinesse
in *Isaiah*, where through
Abraham and *Isaac*, and all
those ancients, *Hebr. 11.*
have entred heaven. After
whom, if we would be assu-
red that we walke aright;
following God, as *Abraham*
at the foote; then let vs
try our faith, whether it
bee right, first, by our
strait walking: and se-
condly, by our working:
by our *looking* first, and
then our *loving*. For, for
the former, if wee be in the
right track of saving faith,
it onely leadeth, and wee
thereby onely *looke* unto
Christ Iesus: not as the
Turks to *Mahomet*: nor as
the

*Ier. 6. 16.**Isa. 35. 8.**Isa. 41. 2.*

the Iewes to a *Messiah*, yet expected : nor yet to eyther our owne merits, or other meditation, as Papists, and Hypocriticall Justitiaries : or finelly, to an imaginary Christ, only to be inbred in us, out of the pure Doctrine of *H. N.* as doe the Familists ; for, what is this, but to leave Christ Iesus, the true gate of life, and each by their false faith, *forsaking their owne mercie*, to looke after *Vanities*, and *vaine helps that cannot profit* ? To none of which doth the Word of truth direct the eye of our faith, but onely to Christ Iesus, the Virgines sonne, *lifted up as the Serpent in the wildernesse* ; and made unto us

Ioh. 2. 8.

1 Sam. 12.

31.

Ioh. 3. 14.

of

of God wisdom and righteousness, sanctification, and redemption. On whom alone whoso doe not looke, without confidence for salvation, either in themselves, or in any other creature, well may they suspect by their wandring, that the faith wherein they thinke they walke, is not the way of life; of which the Apostle speaketh. *As yee have received Christ Iesus, the Lord, so walke in him; rooted and built in him, and established in the faith.*

1 Cor. 1. 30

Colos 2. 6.

But farther, the worke of Love, will give triall of our right walking in the faith. Since faith, if it once truly apprehend Gods love in Christ, cannot

Iam 2.21.
Verse 25.
Gal. 5.6.

not but enflame the heart with love againe, both to God, and for Gods sake to men also; and so, as that of *Abraham* and *Rahab*, will shew it selfe by the fruite, to be that onely living, and *availeable faith that worketh by love*. Thus therefore, amongst so many who boast of faith, may we prove our selves, whether wee be in the faith : as, *first*, by calling to minde our entrance thereinto, surely, not without an *humbling* of our soules, and withall an *hungering* after Christ, wrought in us by God; so *secondly*, observing, how wee continue therein, by the streight *looking* of our eye; and the diligent labour of our *love*.

And

And this is the first point
of examination, the triall
of our *faith*.

CHAP. XX.

*Triall of Repentance by foure
rules, viz. two for entrance,
and two for continuance.*

AS for *Repentance*, which
floweth from *faith*, and
is evermore begunne for
time, together with *faith*,
that *purifieth the heart*: since
of those many, who professe
Repentance, few therein
rightly walke, therefore
herein also it shall be good
for us to try our selves, *first*,
whether wee have rightly
entred

AA. 15.9.

Iude verse
23.

Ier. 31. 19.

Luk. 18. 13.

entred thereinto : which being a laborious worke, and of great moment, consisting in the change of both heart and life, and *pulling* violently the whole man *out of the fire*; is wrought at the first by God not without much adoe, to the repentant party, by enforcing him both to *stoope* low, and even to *strip* himselfe. To *stoope*, as *Ephraim*, who being instructed to see the untamed wantonnesse of his youth, was brought as one ashamed and confounded to *smite upon his thigh*: or as the *Publican*, so pressed downe by the heavy burthen of his finnes, that *he durst not lift up his eyes to heaven*, but

smote

chote his brest. To which
ight and conscience of sin,
ill men be brought, that
their faces be filled with
hame, and their hearts
with sorrow; and farther
their tongues enforced to
asse sentence on them-
elves, not only in generall
acknowledging themselves
to be sinners, (which the
ery hopelesse Hypocrites
will not sticke to doe) but
in particular, *confessing*
their wicked sins against
themselves unto the Lord;
they come not so much as
to looke in at this gate of
life; no, but on the contra-
ry, whiles, in the pride of
their deluded hearts, they
conceit all to be well with
them, and that they have
no

I Tim. I.
13.

Zeph. I. 12

Jer 44. 10.

no need to change for better, how farre stand they from this blessed state? being rather, as those in *Zephany*, *frozen in their dregges*: or, as those Iewes, against whose impenitency the Lord protesteth by the Prophet *Ieremy*, saying, *they are not humbled unto this day*.

But yet this stooping is not all, for it is farther required of the Repentant sinner, that hee also *strip* himselfe, shaking off, and casting from him, those *cloakes of shame*, and *farrells of sinne*, that make the gate of grace too strait and narrow for him. For want of which, how many carnall wretches remaine
still

til in an unrepentant state,
 sticking (as it were) and
 hanging in the very entry:
 some by their purse (that
 I may so expresse it) of ill
 gotten goods: and others
 (as *Absolon* by his haire) by
 their plumes of pride: yea,
 some, as by their cheekes
 swolne bigge with oathes
 of blasphemy, and lies: and
 others, as the drunkard be-
 set around with his cups:
 or as *Zimri*, loth to part in
 very death from his un-
 cleane Harlotry. None of
 them all, being willing to
 forsake their sinfull lusts,
 that with the *Prodigall* they
 may turne home to God
 their father, by true repen-
 tance. Which requiring
 (as both the Hebrew and
 Greeke

2 Sam. 18.9

Num. 25.9

Luk. 15.20

 חשובה
 μετάνοια.

Psal 18 23.

2 Tim. 2, 7,
26.

2

Greeke names significantly import) a *change* both *heart* and *life*; therefore hereby must our triall be if wee be brought to loose in heart, and in practice life to leave, those sins, whatsoever kinde, where formerly we lived; and in to the snare whereof we easily and naturally fall ourselves, but cannot returne, till we be powerfully freed and forced back by supernaturall grace; our nature being like to the spring-locke that shutteth of it selfe, but cannot open without a key.

But farther, since in regard of inbred corruption cleaving still, in this life to our soules, and subje

Etin

cting us to often falls, it is
not sufficient for us to enter
in at this gate, except wee
also proceed to walke on iu
this penitentiary path, re-
muing our repē tance daily,
both by a godly *sorrow*, for
what we doe amisse, as also
by a careful *striving* to do so
no more; therefore hereby al
so must our triall be made,
first, whether, when at any
time we doe amisse, our
conscience streight check,
and smite us for it, as *Da-*
vids heart did him for *cut-*
ting off the lap of his Lords
garment; and againe after
he had sinned in *numbring*
the people: yea, whether to
bring our selves to godly
sorrow we often search our
soules, by the righteous
law

1 Sam. 24. 6

1 Sam. 24.
10.

Lam. 3. 40.

Zac. 12. 10.

2 Sam. 34.

10.

law of God, to find out our
 most secret sinnes, as *th' afflicted Church*, stirreth up
 her selfe to doe, when God
 began for neglect hereof to
 search her with his judgements: yea, farther, turning
 our eyes to looke upon
 on Jesus Christ, whom we
 have *pierced* with our sinnes
 that so wee may be moved
 to lament over him with godly
 sorrow: testifying this
 our sorrow by our humble
 and unfained confession
 before the Lord, as *David*
 did in that case of number
 bring the people: finally
 joyning ever with this confession,
 fervent sute for pardon,
 as in another case, we
 finde the same *Prophet*, like
 a condemned prisoner, supplicating

t ou plicating with strong cries
 b' a unto his Judge, *Pj. 51.* And
 a u secondly, in respect of the
 Go time to come, let us farther
 of t try our estate, by confide-
 ge ring how we, upon such for-
 tur row, are brought to a more
 up earnest *strife* against sinne,
 w as well by shunning heed-
 ins fully, and flying speedily
 ved as honest *Ioseph* did the
 od lewd allurements and pro-
 his vocations unto sinne, espe-
 ble cially, learning wisdom, e
 ion of the burnt childe, to
 vi d read that fire wherewith
 m we have been already scor-
 ly ched: as also, with holy
 on David, by earnest prayer
 ar for strength of grace to
 we have our hearts first *purged*
 ke and renewed, and after *enlar-*
 p ged to runne the waies of
 ng
 K Gods

Gen. 39. 11

2 Cor. 7.
11.Psal. 51. 10
Psal. 119. 32

Psa. 119. 11

Gods commaundements:
and finally, with the same
Prophet, *hiding Gods promi-*
ses in our hearts, that wee
may be kept thereby hereaf-
ter, from sinning against the
Lord: Lo, thus also may
wee make tryall of our re-
pentance, whether it be a
gate and way of life: As
first, by calling to mind our
entrance not without *flou-*
ring low, and stripping of our
selves: so, *secondly*, by con-
sidering how wee walke,
both *sorrowing* for what we
doe amisse, and *striving* still
with an increase of godly
care to sinne no more.

CHAP.

CHAP XXI.

*Triall of obedience by foure
rules, viz. two for entrance,
and two for continuance.*

TO proceed now unto o-
bedience, a sure gate, if
it be sincere and a certaine
way to life : since many
professe obedience to the
Lord, who, yet like to for-
ry servants, be not often-
times such as they should
be, for their Masters credit,
or, perhaps, doe but serve
themselves in the best ser-
vice, which they seeme to
goe about. Therefore here-
in also is our tryall neede-
full, if wee would with

Mat. 25. 21

Exo. 21. 6.

comfort expect the reward of good servants, which is, *to enter into our Masters ioy.* *First*, by considering how we have entred within this gate, and suffered our eare to be *nayled* to the Lords dore. And whether our entrance have been right, we may finde by these two markes, namely, *first*, if we have taken *direction* from God, touching this gate: and *secondly*, if we have entred thereat with right aime, and *resolution* to please the Lord.

For *first*, if the gate wherinto we be entred be right, it is that which God hath set up and prescribed to us in his VWord. Concerning which is that, *Deut. 6. 25.*

This

This shall be our righteousness before the Lord our God, if we take heed to keepe all these commandements, as hee hath commanded us. All, and as, hee hath commanded, lo, these are the bounds of our obedience set by God; and as it were, the posts of this gate, with David, to have respect, not to some, but all Gods commandements; alwaies remembering that of S. James, how hee that commanded one of them, commanded all, and that for the manner, as he hath commanded either in the Law, or in the Gospell. Which who so hath not resolved to make the rule of his whole life, in willing obedience submitting himselfe in all things

כל
כאשר

Psal. 119. 6.

James. 2. 21.

Luk. 1. 74.
75.

to Gods holy will, he may feare that hee hath not entered in at this gate. As may hee no lesse (to touch also the second point of this triall) who hath not heretofore yeelded without by-respects, in a right aime, and sincere intent, to be pleasing to the Lord. For that is the very end of our redemption, as *Zachary* teacheth in his song, *that being delivered from all our spirituall enemies, we should serve him without feare, all the daies of our life in righteousness and true holinesse.* Wherefore herein let our triall be, that vve may have comfort in our obedience, whether of our entrance into th Lords service, vve be able to say,
as

as Saint *Paul* with thanks
to God, of the beleev
Romans, that once we were the
servants of sinne, but now wee
have obeyed from the heart un-
to the forme, (or print) of do-
ctrine, into which we were deli-
vered up: as also touching
our resolution and aime
herein, as the same *Apostle*
of his owne faithfull labors
in the great worke of the
Lord, that the love of *Christ*
constraineth us, because we thus
iudge, that if one be deade for
all, then were all deade: and
hee dyed for all, that they
which live, shoud not hence-
forth live unto themselves, but
unto him who dyed for them
and rose againe.

But farther secondly, for
our walking in this path,

K 4

where-

Rom. 6. 17.

ἐκ τῆς μορφῆς.

2 Cor. 5.
14, 15.

wherin our obedience may chiefly be discerned, let us make our tryall by considering in all our courses, first, how wee *keepe still* in that right vway: secondly, how wee *goe on forward* in the same. For first, howsoever, I grant, through vweaknesse in our footing, vve may stumble and slip aside sometimes out of this narrow path, and yet by returning estsoones into the other path of true repentance may thereout recover our selves, and regaine our way: yet if we will be so bold and wilfull, as wittingly and willingly to let our mouthes sweare vaine-ly, or (so it be for our advantage) to lie and speake false.

falsely, our hands to deale deceitfully, or our feet any way to expatiate & breake beyond those bounds and lists, vvhich God hath set for our obedience: it cannot be imagined but that as vve lose our vway, so vve shall also vvithall lose our comfort. At the consideration vvhereof, how many tremble, who having for a vvhile made forward shew of entrance into the obedience and service of the Lord, may finde themselves relapsed, and like vvater once made hot; growne the colder for their first heat, in so much that they are now so farre from walking themselves precisely, as *S. Paul* requireth, that

Eph 5. 15.

expiβōs.

Gen. 21. 9.

adam. 6. 30.

Ismael-like, or as Michai, they are ready sooner then any other, presently to mocke at any heire of promise, that they see walking in holinesse, and signifying the joy of his heart, in the service of the Lord. From which fearefull fall, to preserve all them who vvalke vwith a true heart, though weakly, in this path, vvee have the Apostles cohortation for our encouragement and direction, *Heb. 12. 13. To lift up our weak knees, and to make straight steps unto our feete, lest that which is halting be turned out of the way:* such must our care be to keepe our feet from straying, and no lesse (to passe unto the second

(note)

note) without staying to go forward. For vwhy? this is that, which in Saint *Peter*, is required, that we should grow in grace, vvalking, as the *Israelites* towards *Zion*, from strength to strength; forgetting that which is behinde, and endeavoring our selves unto that which is before, and following hard towards the mark; that our way may be approved, to be that way of the righteous, vvhich *Solomon* compareth to the light shining more and more, from the dawning, unto the perfect day. Of which proceeding vve have the more neede to take speciall care, since in this way, not to goe forward, is to goe backward: not to grow better, is

2 Pet. 3.18.

Psal 84. 7.

Prov. 4.18.

undoubtedly to waxe worse; our nature in regard of spirituall motion being like a Boat floting in a streame, vvhich if it be not by force of oares continually rowed upward, vwill of it selfe naturally be carryed downward. Wherefore, herein, to the end that vvee may be assured of blessednesse, let our triall be to find our selves to walke in this perfect path of *obedience*; as first, by our *direction* taken from God, and *resolution* onely for God, in our entrance: so secondly, for our continuance, by our *keeping* stil therein without turning backe, or straying, and by *proceeding* forward.

ward without standing at a stay; so have we also the triall of the third way, and gate, our sincere *obedience*.

CHAP. XXII.

Triall of Patience by foure rules, viz. two for entrance and two for continuance.

THere remaineth the fourth and last path, viz. our *Patience*, of which as Christians *stand in* continuall *neede*, the way to heaven being thorny (as before was shewed) and beset with troubles: so it is needful for thē to make triall, what their patience is, or whether

Mat 16. 24.

Jon. 4. 8.

whether that which happily they make shew of, be Christian patience, and not senselesse blockishnesse. As they may, *first* for the entrance, by considering how it hath beene wrought in them, first, by learning that hard lesson, to *deny*, not their sinnes, or substance onely, but even *themselves*, their owne wisdom and will: and secondly, by entertaining *perswasion of the love*, and good will of God their father towards them, in Christ Iesus. For first, till men have learned to deny themselves their owne wisdom, and carnall will, what marvell if they be angry and impatient (as *Jonah* was for his gourd)

gourd) at every thing that
commeth overthvart the,
vwhether it be a crosse from
God, or vvrong (as they
conceive it) offered by
men: neither can ~~be~~ be
imagined, that vvith pati-
ent meekenesse any should
take up the crosse, untill
they have learned to sacri-
fice their will to God, vvith
that submission of our blef-
sed Saviour, *Father, not my
will, but thine be done.* How-
beit, neither may any hope
to come hereunto, untill
they become (vvhich is the
second point for trial) per-
swaded of Gods' good will
towards them in Iesus
Christ; by vvhole power
& vvisedome, vvholes they
know that all things are
disposed,

Luk.22.42.

Lam.3.37.
38.

Eph. I. 11.

Ier. 29. 11.

Ier. 32. 41.

Rom 8. 28.

disposed, and nothing befalling them without his appointment who worketh all things after the counsel of his owne will, & whose thoughts towards his are evermore thoughts of peace, and not of evill, still rejoycing over them to do them good, they rest with all assured out of this perswasion of Gods love, that all things shall *worke together for their good*. The consideration whereof cannot but worke them unto patience, that if it please God, why should it not please them also? since God, who loveth them, knoweth better then themselves, what is for their good. And therefore in al our sufferings, either

ther for Christ, or with him, this must be the triall of our patience, by considering whether the ground thereof be faith and obedience, our being assured of Gods love in Christ, and having learned thereupon to deny our selves.

And now, for the *other* triall of continuance, if we would see, whether wee *possesse our soules* by true patience, let us observe first, the *strength* supporting, and secondly, the *hope* encouraging thereunto. For, first, if our patience be Christian, & from above, it is supported by the *spirit of grace & praier*, helping our *infirmities*, and teaching us, as S. James counselleth, when
at

Luk. 21.19.

Zac. 12.10.
Rom. 8.26.

Iam. 1. 5.

at any time wee lacke wisdom, to aske it of God, who reproacheth no man, that so our patience by strength and counsell received from heaven, may have in us *perfect working*. And secondly, for the expectation, encouraging us to hold out with comfort and rejoycing, amidst all sufferings, of what lesse thing may it be, then of the kingdome of heaven, the crowne of glory? Wherof when once *S. Paul* had but a glimpse by the eye of faith, you know how he preferreth it in his account above *all the sufferings of this life*; grounding thereon the courage of a Christian, amidst the greatest troubles; For,

Rom. 8. 18.

There-

Therefore, saith he, wee faint not, but though our outward man perish, yet the inward man is renewed daily. For our light affliction, which is but for a moment, can seth unto us a far more excellent, and an eternall weight of glory. While we tooke not on the things that are seen, but on the things which are not scene; for the things which are scene are temporall, but the things which are not scene are eternall. So that if *Iacob*, serving seven yeeres for *Rachel*, under so hard a master as *Laban*, thought it but a short and easie apprenticeship, because hee loved her, how much more ought every true *Israelite*, that loveth the Lord *Iesus*, to serve with patience, the yeeres

2 Cor. 4. 16

Verse 17,

Verse 18.

Gen. 29. 20

Heb. ii. 26.

yeers of his appointed warfare, having an eye unto so great a *recompence of reward*? Wherefore thus also let our triall be touching this fourth and last particular of *patience*, by considering: as first, how it hath beene wrought in us, by *perswasion* of Gods love, and the *deniall* of our selves: so secondly, how it is continued, by the *support* of the spirit of prayer, and *expectation* of future glory.

And now, for conclusion of this first use, (enlarged as you see for our *direction*, with hope of profit) let me beseech you in the bowels, and by the tender mercies of Iesus Christ, that since this is a businesse, which
may

may well be tearmed the
Maine chance, and all things
 else, in comparison, but tri-
 fles: you would, as *S. Peter*
 wisheth, *give all diligence*
thercunto, that you may make
your calling & election sure; &
purchasethis assured cōfort
to your soules against the
houre of death (which none
of us know how soone it
may seize upon us) that you
have entred, and are wal-
king in the way of life; the
several paths whereof, see-
ing we have had amply &
severally described, what
remaineth but that, as Da-
vid, wee consider our owne
wayes, and examine our hearts
each of us upon our beds, as
we have beene directed.

2 Pet. I. 10

Psa. 119. 59.
Psal. 4. 4.

CHAP.

CHAP. XXIII.

*The woefull condition of all in
in the broad way, whiles
they despise reproofe, under
a vaine hope of mercy.*

NOW because upon examination it is much to be feared, that many will be found out of the way; and of those the greatest part, not caring ever to set foot therein; it will be needfull in the next place to infer from the doctrine before delivered, our second use of *terror* and commination, unto such, who, if they will deale unpartially with their own soules, cannot

cannot but find themselves
wanderers in the broad
way hereto opposite, and
therefore in the estate and
expectation of unavoide-
able destruction, unlesse,
being warned of the dan-
ger of Gods displeasure,
they resolve to endure the
difficultie of this strait
gate, and way, that they
may enjoy his favour.

For, howsoever such ma-
ny times, as *Moses* war-
neth, promise to them-
selves *peace*; their owne
hearts, like *Ahabs* flatte-
ring Chaplains being rea-
dy to sooth them in their
madnesse, and to bid them
not to feare, but *goe on and*
prosper: yet if *Balaam*, though
a corrupt Prophet, durst
not

Deut. 29.
19.

1 King. 22.
12.

Num. 23. 8

Isa. 57. 21.

1. Kin. 9. 22

not take upon him to curse
where the Lord had not cursed,
 how may any servant of
 Christ, that hath obtained
 mercy of the Lord to bee
 faithfull, presume to pro-
 nounce a blessing, where
 the Lord hath not blessed?
 but rather with the *Prophet*
 in the name of the Lord
 deny all *peace unto the wic-*
ked; answering him, as *le-*
hu did *lehoram*, *what peace?*
whiles the whoredomes of
their mother, that *lezabel*
of sinnefull nature, and her
witchcrafts, are yet in great
number? For alas, what shall
 I, or what can I say unto
 thee? I know thou wouldest
 gladly heare of peace,
 and have those blessings
 as from mount *Gerizim*
 pro-

pronounced on thee, that
 for all this, God is *merciful*:
 and Christ Iesus came into the
 world to save sinners: and at
 what time soever a sinner shall
 repent, &c. Yea, it may bee
 thou iudgeth it unbecom-
 ming the ministers of the
 Gospell, to beate men
 downe by the terrors of the
 Law, and not rather apply
 the sweet comforts of the
 Gospell to raise them up
 with the hope of life.

Deu: 27.12

The hope of life a surely
 it is our onely aime, and
 the travell of our soules, so
 to fashion the new creature
 in you, that you may a-
 bound in that blessed hope.
 But what? would you have
 us to deceive you? and
 that that lying spirit by our

1 Kin. 22.

23.

L mouths

mouthes should bid you goe on and prosper in your wickednesse? or would not your own heart in that case, as *Micaiah*, discover and justly reprove us? or thinke you it is in our power to make wider or straiter the gate of heaven, at our pleasure? surely; it is not we, but our God and yours, who hath measured these gates, and pointed out these narrow wayes to life, in his eternall word of truth; neither is it our part to determine judicially of any mans everlasting estate; that power we willingly leave to your owne consciences, rightly informed by the word of truth, under God the iudge

of all, who is *greater then our hearts, and knoweth all things.* Our onely office by God assigned, is (as our names of *Watchmen, Shepherds,* and the like import) to stand in the waies, and, as our selves have learned from the word, to give direction to our fellow Travellers, how they may *guide their feet in the way of peace.* And would you take it well in a iourney, having lost your way, to bee told that you are right and may goe forward boldly? *Ioseph*, when he missed of his brethren in *Shechem*, and was wandering in the field, was found of a man, by whom he was directed to follow them to *Dothan*; and shall

1 Ioh. 3.
20.

Eze. 3. 17.
Iere. 3. 15.

Luk. 1. 79.

Gen. 37. 18

Cant. I. 17

2 Kin. 6. 19

Exc. 33. 31

Ier. 42. 3.

Verse 5.

wee, when the spouſe of
 Chriſt, ſeeking her welbe-
 loved, and her brethren,
 commeth for direction to
 the *Tents of us Shepherds*,
 turne her out of the way,
 and (as *Eliſha* did the blind-
 ed *Aramites*) leade her to
Samaria in ſtead of *Dothan*?
 we take it for granted, that
 know and teach men what
 they ought to doe, that
 when you come unto us,
 as the people uſeth to come, and
 ſit before us to heare our words,
 your deſire is to underſtand
 from God by us, the way
 wherein you may walke, and
 the thing that you may doe: re-
 membring, that the Lord is
 a witneſſe of truth and faith
 betweene us: God forbid
 then, that either we ſhould

ſinne

sinne against the Lord, ceasing
to pray for you, and to shew you
the good & right way: or that
you, like those in *Jeremy*,
should be found to dissemble
in your hearts, having resolved
with yourselves before
hand to goe downe to *E-*
gypt: much lesse to give the
lie to Gods servants, vwhen
they shal advise you in the
Lords name to the contra-
ry, which is in effect, to say
unto the Almighty, depart
from us, for we desire not the
knowledge of thy wayes. Nay,
so farre be it from you, de-
spising the counsell of God a-
gainst your selves, to fall out
with the vwatchman, vwho
in love unto your foules,
and care to deliver his own
maketh you to heare that

I Sam. 12.
23.

Ier. 41. 20.

Ier. 43. 2.

Iob 21. 14.

Luk. 7. 30.

Esa. 30. 21.

Gal. 4. 16.

I Sam. 25.
32.

voice, *This is the way, walke ye in it, when you turne to the right hand or to the left; or to accout him your enemy for telling you the truth; That you rather shew your selves to be of Davids spirit, who receiving counsell from God by a vvoman, blessed be Lord the counsell, and the counseller, that caused him to desist from his unadvised & unvvarrantable course. But if any one shal so please himselfe in the opinion of his ovvne vvisedome, as to refuse, by God to bee made wise for himselfe, and shall mocke and rage at him, vvho carefully seeketh to make him see the danger of his error, that hee may returne; let such a scorner learne*

learne his doome from *Solomon*, that *he alone shall suffer*: and taking the guilt of his *bloud upon his owne head*, shall leave this comfort unto the *Watchman*, that by giving faithfull counsell, hee hath *delivered his owne soule*.

Prov. 9.17.

Eze. 3.19.

Wherefore I beseech and charge thee, whosoever thou art, that wilt escape the terrour of the last, and dreadfull day of Christ, doe not sooth thy selfe with senselesse, and unreasonable presumptions, looking for a blessed end of an accursed life, because, *God is mercifull*: and hath sent his sonne to save sinners: and, made promise of pardon, *whosoever a sin-*

Deu. 29. 20
Psal. 59. 5.

i Tim. 1. 15

i Joh. 5. 10.

ner shall repent: for, what warrant have we to extend Gods Mercy, though unlimitable in it selfe, beyond the bounds which he hath set in his word? wherein he hath utterly excluded from mercy, all that sinne presumptuously, and of malicious wickednesse. Or what comfort canst thou have in this, that it is not impossible for God to save, whiles by impenitency, thou makest it impossible for thee to be saved? And howsoever it be a true saying and worthy of all men to be received, that Iesus Christ came into the world to save sinners; yet what canst thou claime therein, who by unbeleeffe makest God a lyar, and accoun-

counting the Son of God
no better worth then *to be*
trod under thine unhallow-
ed feet, *iudgest thy selfe un-*
worthy of everlasting life. Fi-
nally, howsoever mercy be
never denied to any, that
seriously and heartily re-
penteth, yet, seeing God
who sheweth mercy to e-
very sinner that repenteth,
vouchsafeth not repen-
tance to every one that sin-
neth; what madnesse is it
for men to presume, not
onely of mercy, when they
repent, but also of repen-
tance when they list? or
how can he say, that ever he
shal enter into life, who by
staying longer maketh his
entrance every day harder?
or that onely with a Lord

Heb. 10 : 9

Act. 13 : 46.

Luk 23.43.

have mercy, at the last breath, he shall leape into the gate of life, when hee hath all his daies, and with all his might, runne desperately in the waies of death? what though one poore malefactor, were received to mercy on the *Crosse*, whose faith miraculously shone, when, together with the sunne of righteousness, the whole Church was in the eclipse? how unsafe a course were it for any wretched soule, rather to presume upon this one example, which God hath extraordinarily given lest any should despaire, then to bee afraid, considering there are no more recorded, lest any

ma

man should presume?

Wherefore rather, to avoid the wrath of God and rage of all his creatures (which as his hosts serve him in his warre against his rebellious enemies) and amongst the rest, the fury of a guilty conscience which as Gods secretarie, is ready to write, thy *Mene Tekel*; and to put thee ever in mind that thy *iudgement long agoe is past, and thy damnation sleepeth not*, but happily *this night* may surprise thee sleeping, and the Devils, Gods Executioners seize upon thy foolish soul, as was threatned to the rich *Epicure* in the parable, when hee prophesied to himselfe of long life and good

Dan. 5. 25.

2 Pet. 3.

Luce. 12. 20.

good fare. How much better will it be, taking these things to heart, to listen to the *admonition*, or counsell of striving to enter, which, being mainly intended by our Saviour, commeth now to be urged, as the third use of the doctrine proposed.

CHAP.

CHAP. XXIV.

Acounsell to enter ; with the reason why so many doe not, viz. because they seeke not, or because they strive not.

TO enforce upon us this counsell of our Savior, let us here take in and consider his reason, in the latter part of the Text, drawn from the danger of exclusion, to so many as doe not strive to enter ; for, *Many, I say to you* (so doth hee avouch it on his word, that we may give the more credit thereunto) *shall seeke* (or enquire) *to enter in, viz. into heaven ; who for want* of

3mth 1000.

Prov. 13. 4.

Num. 23. 10

Mat. 10. 37

of earnest striving shall not be able. So would all gladly go to heaven, if wishing or willing vould bring them thither; but to take paines for it they are loth, and therefore wish in vain; like *Solomons* sluggard, who lusterh, but his soule hath nought, because he refuseth to put his hands to worke: so fareth it vvith the spirituall sluggard, who is ready to vvish vvith *Balaam*, to dye the death of the righteous, but doth no more then hee regard to live their life. Yea, how many are there, that vvith *James* and *John*, vainely desire to sit on eyther hand of *Christ*, and to vveare the crowne, vvho yet are loth to pledge him

in his cup or to take up his
crosse? but oh, that such as
professe they have hope in
Christ, wold so endeavor to
be holy, as they affect ea-
gerly, to be happy! for,
then surely they should be
both holy and happy. And
did they so strive for grace,
as they vvish for glory;
then should grace end in
them vvith glory, and as
here they live the lives, so
should they after possesse
the joyes of Saints in hea-
ven. But for this cause doe
men come shört of that
happinesse they vvould at-
taine unto, because, either
at all they *seeke not*, or cer-
tainly they *strive not*, to en-
ter in, as here our Saviour
counselleth, at the strait
gate. For,

Iſa 28. 15.

For if vvee marke vvell
 the humours of the world,
 firſt, yee ſhall ſee that ſome
ſeek not at all to enter, but
 running a moſt licentious
 and ungodly race, as if they
 had *made a covenant with*
death, and with hell were at a-
greement, or rather, as if
 they cared not for either
 Heaven or hell, God or di-
 vell, yet are ready in an hel-
 liſh bravery, to belch out
 that damned poiſon, drawn
 by the Atheiſtical Spider,
 from the moſt fragrant
 flower of Gods eternall
 Predeſtination, whereout
 the Chriſtian Bee doth
 ſucke her ſweeteſt honey;
 that *"live as they liſt, and doe*
"what they pleaſe, yet if they
"be elected unto life, they ſhall
"be

"be saved: when as on the
 "contrary, if God have re-
 "iected them, they cannot doe
 "withall, the fault is not in
 "them, if they be condemned.

Rom. 9. 19

Yes, doubtlesse (to answer
 thee who ever thou be that
 thus openest thy mouth
 blasphemously against hea-
 ven,) if thou be condem-
 ned, thine owne conscience
 will one day tell thee, that
 the fault vvas vvholly, and
 altogether in thine owne
 selfe, that being left to thy
 selfe, hast most justly de-
 merited, by thine owne
 vvickednesse, the judge-
 ment of eternall condem-
 nation; never entertaining
 somuch as a desire of grace
 or love of the truth, that thou
 mightest be saved. But
 mightest thou not as ab-

Psal. 73. 9.

Rom. 2. 15

Tit. 3. 11.

2 Th. 2. 10

Iob. 14. 5.

furdly reason, that because
God hath determined how
long every man shall
live, and *numbred his daies*,
therefore it is no matter,
vvhether men eat or drinke
to prolong life, since, till
God hath appointed they
cannot dy? or should not
hee be accounted a mur-
therer of himselfe, vvhoso
reasoning, vvould abstaine
therefore from food; see-
ing God who hath appoin-
ted the time, hath appoin-
ted no lesse the meanes of
preserving life? and shalt
not thou deserve to be held
a murtherer of thine owne
foule and body in a worse
maner, who, thus reasoning
from Gods determination
in his most secret counsell,
touching

touching thine eternall estate, shalt therefore neglect all care of the holy meanes which God in this revealed will of his (which only *belongeth to thee* to look after) hath prescribed to all who would attaine to that blessednesse, whereto hee hath fore-appointed them; as if thou wouldest have heaven drop into thy mouth vvithout thy seeking of it?

But (to leave such miscreants, not worthy farther mentioning, who desperately professe themselves not once to seeke entrance into heaven) in the second place, how many are there, even of professed seekers, who yet, alas, for want of
striving,

Deu. 29.39

striving, shall not be able to enter; witnesse for prooffe hereof, besides the Text in hand, three other pregnant testimonies from the same our Saviours mouth; The first, Math. 7. 21. Not every one, that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but hee that doth the will of my Father which is in heaven. Yea, saith he, many shall say unto me, in that day, Lord, Lord, have not we by thy name prophesied, and by thy name cast out Divells: and done many great workes through thy name? and then will I professe unto them, I never knew you; depart from me ye workers of iniquity. Parallel wherto is the second place, in the words immediate-

mediately following upon our
Text, as an exposition and
confirmation thereof; *when*
the good man of the house is ri-
sen up, and hath shut the doore,
and yee beginne to stand with-
out, and to knock, saying: Lord,
Lord, open unto us, and he shall
answere and say unto you, I
know you not whence you are.
Then, lo, what pleading of
old acquaintance, (not as if
after death, before Gods
Tribunall, there shall be a-
ny such parley, but to note
what it is, that many in
this life rely upon, hoping
thereby to be let into hea-
ven vwhen they dye; even a
bare profession of Religi-
on) for, *then shall you beginne*
to say, we have eaten and drunk
in thy presence, that is, have
beene

Verse 25.

Verse 29.

Verse 1.

been partakers of thy sacrifices
 and Sacraments, and thou
 hast taught in our streets, as if
 they should say, wee have
 been diligent commers to
 heare sermons, and yet nei-
 ther is this inough, for, notwithstanding
 bee shall say, I tell you, I know you not from
 whence yee are; depart from me all ye workers of iniquity. The
 third prooffe, consonant in
 meaning to the two former
 is taken from the Parable of
 the five foolish Virgins, Math.
 25. who, because they had
 Lampes of an outward pro-
 fession, though they had no
 wise care to provide them-
 selves of oyle in their vessells
 are noted to have gone forth
 to meet the Bridegroom, then
 by shewing desire, and ex-
 pectation

pectation of his cōming, as also, no lesse then the wiser five *to have slumbred and slept whiles he tarried*, that is, to have rested secure of entrance in with him, whensoever he should come; and yet, seeking too late to enter, were most miserably disappointed, and shut out, with, *I know yee not*. All these serving to teach us thus much, that it is not every crying, Lord, Lord, not every calling, though with earnestnesse (as men often on their death-beds seeme to doe) on the name of God: no, nor yet preaching, or working miracles in the name of Christ: nor yet comming to eate and drink yeerly, (as the Iewes did

Verse 5.

Verse 12.

(Exo. 12.) did in the *Passover*) or if it were monethly to receive the holy Sacrament at the Table of Christ: or weekly, or daily to repair to the Church to heare the word of Christ: not any, or all of these, nor yet lampes of outward temporary profession, touching our hope and expectation of the comming of Christ, that will serve our turnes, to admit us with Christ into his kingdome. No, for though wee thus seeke, (which is more then many doe) and heereupon conceive some hope of happiness, yet this is not enough; such hope, if there be no more, will but deceive us, except we shall labour

labour to supply what is wanting, w^{ch} in those places we may finde added in the reasons of exclusion; viz. first to leave to be *workers of iniquity*: and secondly, to labour to *doe our Fathers will which is in heaven*: and thirdly, to get with the wise Virgins, *oyle in our vessels*, that is, true grace in our hearts, which alone is able to nourish, and keepe in the lampes of our profession, untill the Bridegroomes appearance. The endeavour whereof, what is it in effect? but that earnest strife, which our Saviour exhorteth unto, *to enter in at the strait gate*, and walke in the narrow way; so distastfull to flesh

M and

and blood, that most had rather quite forgoe the hope of salvation, then enter and walke in it:& yet, as our Saviour maketh the comparifon, *Mar. 9:43 &c.* that it is better to go maimed, halt, or with one eye, to heaven, then having every limme and member found, to be throwne headlong into hell: So may we boldly say, that it is farre better, though crouching with broken shoulder-bones, and stript naked of all garments spotted with the flesh, to enter in at this strait gate to heaven, then with the multitude, who preferre earth to heaven, and the enjoying of the pleasure of sinne for a season, to the fruition of ever-

everlasting joyes, to wander, without this gate, in the darke waies of death.

CHAP. XXV.

A caution against the seeming strait gate of superstition, enforcing a double care and circumspection.

BVt yet Satan, that old Serpent is so cunning, and stil so ready to deceive, that even here also we had need to be warned of his subtilty; who because our Saviour hath counselled to enter, and walke in the strait gate and narrow way, hath

M 2

(accor-

Rev. 12. 9.
2 Cor. 2. 11
& 11. 3. 14

(according to his *Apish*, and crafty custome) to the end he might mislead men deuised and set foorth certaine gates and waies, which carry shew of straitnesse. Such as there are many (after the heathenish and Idolatrous guise) in the *Popish*, pretended high way to heaven; as, their vowes of voluntary pvertie, perpetuall chastitie, and regular obedience, their set times of fasting, shrift, barefoot pilgrimages, whippings of themselves, and other penances (to which the *Rhymists*, upon this text, refer us;) all which, howsoever they make a shew of straitnesse to such poore underlings,

lings, as are not able to relieve themselves by dispensation, yet, as many waies, seeming strait, may be paths of the broad way leading to death (which the Papists themselves cannot deny, unlesse they will make that a way to heaven, wherein the Priests of *Baal* trode, which yet may seeme as strait to flesh and bloud, as any way of theirs, when they cut themselves, and that (saith the Spirit) as their manner was, with knives and lancers, till the bloud gushed out) so, that such, and no better, these wayes of Poperie bee indeed, howsoever magnified, as th'onely state of perfection, may appeare by

1 King. 18.
28.

Verse 22.

Rom. 10. 4
Eph. 4. 10.1 Km. 12.
28.

two reasons: *First*, because they be none other, then such as are taxed by the Apostle, Col. 2. 21. for *Will-worship*, consisting in *beggarly traditions*, such as *touch not, taste not, handle not, &c.* which all perish with the using, & are after the *comandements & doctrins of men*, never prescribed by Iesus Christ: secondly, because they bring not unto Christ, the *end of the law*, and *aim of obedience*; but contrariwise, as *Ieroboam set up Calves in Dan and Bethel*, to keep the ten tribes from going to worship God at *Ierusalem*, so are these by Satan erected, as false gates, to make men to repose confidence in their owne meritorious

torious perfections, and supererogations, and not in Christ.

Seeing therefore, everie gate and way, which maketh shew of straitnesse, is not that straite gate, and narrow way, of which our Saviour speaketh, unto the agonie and strife here required, must be added that counsell, which the Lord in *Jeremy* doth give his people, *to stand in the wayes and behold, and aske among the old wayes* (as some with warrant from the originall, and necessitie of truth, doe render, since there be many old waies, that are not good) *which is the good way, and to walke therein, that wee may*
M 4 finde

Jer. 6. 16.

לַנְּתָחוּת
עַל־

Trem.

Eze. 20. 18

finde rest for our soules. For so doth a twofold care lie upon us; the *first* to labour to finde out which is the good gate, and way; wherewith God, if wee will submit our selves, and looke to be taught of him, will acquaint us by these two certaine and infallible markes, viz. first if it be prescribed by Christ, the truth: secondly, if it lead us to Christ, our life: as the pathes before discovered are and doe, which being found out, our second care ought to be, putting away all delaies (which in this case above all other, are most dangerous) to strive for entrance, and being entred, to walke
on

on with *Abraham*, and the rest, (*by faith made children, and blessed with faithfull Abraham*) who, confessing that they were strangers and pilgrimes on the earth, declared plainely thereby that they sought a Countrey; not that whence they came, but a better, that is, an heavenly; of whom therefore God (saith the Apostle) was not ashamed to bee called their God, for he hath prepared for them a City. A follower of whose footsteps, and a guide to ours, was that famous Travailer, the blessed Apostle himselfe, the penne-man of that their praise; who having wandered long before hee came to see the way, yet ha-

(Gal. 3. 9)
Heb. 11. 13

Verse 16.

M 5 ving

Gen^o 29.1.

Malac 4.2.

ving found it, and being entred, how did he (as is noted of *Iacob*, after hee had passed thorough *Bethel*, that gate of heaven) *lift up his feet*, and make hast unto that land of *the children of the east*; upon whom th Prophet promiſeth that *sunne of righteousnesse to arise*, and *health under his wings*: witnesse his owne words, wherein he professeth his resolution in travaile, *Philip. 3. 13.* and so forwards: *Brethren, I account not my selfe that I have attained to it*: hee meaneth to that full comprehension of *Christ*, or perfection of grace which he ought to labour after. And if not *S. Paul*, the who may

may, Pharisaically think
 himsef perfect, and as
 the Angel of *Laodicea* wan-
 ting nothing but one thing,
 saith he, *I doe*: one thing
 indeed, that one necessary
 thing, in comparifon wher-
 of, like *Mary*, hee min-
 ded nothing else: forget-
 ting that which is behind, and
 endeavouring unto that
 which is before, I follow
 hard (or presse with an
 eager pursuit, (so doth
 the word emphatically
 import) after the marke,
 or by levelling at the
 marke, for (or unto, that
 is, to attaine unto) that
 high price of the calling of
 God in *Iesus Christ*: being
 that which *Peter* calleth
 an *immarceffible garland*,
 or

(Rev. 3.17)

Luk. 10.42.

ἀνὴρ καὶ
 ὁ κριτὴς
 τοῦ βασιλῆως

(1 Pet. 5.4)

Phil 3.15.

Verse 16.

To diu
nabre.

or crowne of glory. Vpon which worthy president, let mee inferre by way of counsell to us all, the Apostles owne conclusion: *let us therefore, as many as be perfect, be thus minded:* And as for those who yet are otherwise minded, let our praier be, that God, if they belong to him, would his appointed time, *reueale the same unto them.* In the meane time, let us all, *in that whereunto wee are come,* according to the measure of grace received, *proceede by one and the same rule, and line, minding the same thing* by the direction and conduct of Gods word and Spirit; as the Israelites by the lea-

leading of the *Pillar* towards *Canaan*, or the wise men unto *Christ*, by the guidance of the *starre*; yea, farther, let our promise be, and prayer, also, with that man after Gods owne heart, that vve may *runne*, not creepe, nor goe, but *runne the wayes of God*, when *hee shall enlarge our hearts*. For, surely, in this course only may ambitious strife seem commendable, when as *Peter* and *Iohn*, ran both together unto the Sepulchre; so wee runne with contention to seeke our Saviour, striving, as they did, each to ouer-run the other, to surpasse not only others, but also our selves, not in greatnesse, but in good-

Exo. 13. 21

Math. 2. 9.

Psal. 119. 32.

Ioh. 20. 4.

1 Cor. 14. 12.

goodnesse, growing still in grace as we doe in age.

In which race, so to runne, that wee may obtaine, wee are notably directed, and encouraged, by that cloude of witnesses, which is to us, as that pillar of cloude was to the *Israelites*, under the standard of that Lyon of *Iudah*, our most victorious leader, *Hebr. 12. 1. 2.* Wherefore, seeing that we are compassed with so great a cloud of witnesses, let us also cast away every thing, that presseth downe, and the sinne that hangeth so fast on, and let us ranne with patience the race that is set before us, looking unto Iesus, that Chieftaine and perfecter of our faith; who, for the ioy that

that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the Throne of God; whom, if wee be truely wise, vvee vwill be ready to follow, though it be to *Golgotha*, vvith *Simon*, bearing the crosse, that with him from mount *Olivet*, vvee may ascend to heaven, and be made partakers of his crown, and if as *Laacob* (though not without sweating and paines) we shall vvrestle with Christ untill the breaking of the day, not letting him goe, except he blesse us, doubtlesse, as hee did; so shall vvee prevaile with God (for assurance unto us that so vvee shall vvith men also

Mat. 27. 32.

Luk. 24. 50.

Gen. 32. 24.
(Can. 2. 17)

Psal. 24. 6.

Gen. 32. 31.

Verse 29.

also) and being of that
brood of trauellers, which
the *Psalmist* calleth *Iacob*,
howsoever, vve depart
limping, to shew, that
vve have buckled with our
better, yet, vve shall car-
ry away the blessing, and
Israel shall be our name.

CHAP.

CHAP. XXVI.

A consolatorie conclusion, making good the happinesse of those that travel in the narrow path, with removall of exceptions.

TO come to a conclusion, (and so to shut up all in the fourth, and last place, how can the consolation of God seeme small unto us, who, though not without much agony and strife, being gotten within the gate, and walking as pilgrims upon earth for a while in the narrow path, yet may rejoyce in this, which

Ioh. 13 11.

Heb. 12. 11.

Psal. 119.
19.

Luc. 10. 20.

Phil. 1. 23.

Luc. 2. 29.

Psal. 24. 3.

which our *Savior* directeth
 his to looke unto, as the
 chiefeſt cauſe of joy, that
our names are inrolled for ci-
tizens in heaven, where is
 our home and head, and
 all our treaſure. Towards
 which our country whiles
 we are making ſpeed, long-
 ing vviſh *Th' apoſtle* hence
 to depart, and to get home,
 (as vve may vvell with old
Simeon, vwhen once vvee
 have embraced in our
 armes of faith, our thrice
 bleſſed Saviour) Oh bleſ-
 ſed may vvee be, and bleſ-
 ſed this our travell and
 ſpeede. For why? having
innocent hands, and a pure
heart, not liſting up our minds
to vanity, nor ſwearing de-
 ceitfully, aſſuredly we ſhall
 receive

Verse 5. ✓

receive a blessing from the Lord, & righteousness, that is, the crowne and reward of our righteousness, from (that righteous Judge) the God of our salvation. For, first, in death wee shall be sure of life, to ascend where our glorious head is already crowned, into the highest heavens, there to dwell before the Throne, and in presence of the lambe, and to enjoy vvith God himselfe, and all the holy Angels, and triumphant Saints, everlasting and most blisfull glory, which seeing eye hath not seene, nor care heard, nor the heart of man hath beene ever able to conceive; Why should my pen goe about to describe; and

1. Cor. 2. 9.

1 Ioh. 3. 2.

Iob 4. 19.

Psal. 84.
Verse 1.
Verse 10.

and not rather leave all our
 foules, who can entertaine
 hope thereof, vvith joy un-
 expresseible, to stand asto-
 nished? To speake there-
 fore onely of our present
 state; vwherein, though *we*
be the sonnes of God, yet it ap-
peareth not what wee shall be;
 whiles vvee are beneath in
 this vaile of teares; and Ta-
 bernacles made of clay,
 whose foundations are in
 the dust, yet stand vve now
 in Gods courts, & dwell in
 his holy Tabernacle, of w^{ch}
 you heare what the Singer
 of Israel sang so sweetly,
Oh how amiable! &c. One
day in thy courts is better, then
else-where a thousand yeeres:
 yea, a better choyce by far,
 to be a doore keeper in the house

of

of God, then to dwell, though with soveraign command, *in the tents of wickednesse*. Indeede let us weigh things well in the balances of the sanctuary, and we shall finde, that, there is no comparison between those dwellings, vvaies and vval-kings.

For (to prevent exceptions briefly, and give vvith-
all encouragement to every faithfull, but fainting soule) *First*, for the company; what though, vvalking in this narrow path, we seeme to vvalke alone, or vvith fevv companions? Surely, this may adde courage to us, to goe on, in assurance that we are in the way to life, which (if our
Savi-

Saviour be vworthy credit) but few doe finde. For, neither have in any age the best things pleased the greatest multitudes, nor the best profession bin ever best reported of, witnesse that speech of the Jewes at Rome touching the profession of Christians, *Act. 28. me 22. As concerning this sect, we know that it is every where spoken against.* Notwithstanding, neither shall we be in this journey all alone; some in all ages having gone before us, and some to the worlds end following after; and many doubtlesse (though not the most nor the greatest Rufflers in that world) even for the present footing it with us, of all oco, the

t) ther the trustiest compani-
 ons in the way. Neither,
 ge put case we were forced, as
 ne *Jacob*, to goe all alone, need
 or wee to feare want of com-
 ver pany, since in this way, lo,
 ffe as to him, Christ Jesus, and
 at all the host of God, the ho-
 ef-ly Angells, are ready to
 3. meet with us. *Secondly*, for
 me the way it selfe, howsoever
 spo- at first, it may seeme diffi-
 an- cult, and displeasing to our
 e in flesh (the duties of piety to
 me weake beginners, who are
 be- yet as *old bottles* not able to
 the hold *new wine*, being not so
 af- delightfull, but a burthen
 esse rather, and the profession of
 no the faith, as to *Nichodemus*,
 that first, matter of feare, till
 fent we are accustomed therun-
 all o to, & have gotten strength
 the as

Gen. 18.

Gen 32.1.

Mat. 9.17.

Ioh. 3.2.

Ioh. 19 39. as did the same *Nichodemus* after to grow bold) yet, when once we have tasted, & are growne well acquainted with the grace of life, we shall finde with *David*, no thing so sweete unto our soules, as the service of the Lord. Insomuch, that we shall see cause rather to pity, then envy their wretched liberty that, being not servants unto righteousness are, whiles they think themselves onely free, the most miserable slaves of sinne.

1 Pet. 2. 3.
Psalm 34. 8.
Psalm 119.
Rom. 6. 20.
21.

And farther (to prevent the cavill which some make an Apology for the sinnefull sloath,, in doing naught or nothing, because they can never do enough what though *when we have*

done

done all that is commande d (if we could, which none can doe) we must confesse, we are unprofitable servants: yet neither let this discourage us frō doing our best, or making it with S. Paul, our only aime to finish our course with ioy, who have beene taught that what was impossible to the Law, Christ Iesus hath supplied for us: and withal obtained, that whoso beleeve in him, shewing their faith by their sincere, howsoever weake, endeavour of obedience, should bee in God the Fathers reckoning esteemed righteous, and for his righteousness, not their own obedience, held worthy of life eternall.

And, what though the

N chil-

Luc. 17. 10.
dilatam
dilatam

Act. 20. 24.

Rom. 8. 3.

Ioh. 6. 15.]

Psal. 45. 13.

Cant. 1. 14

Eze. 16. 14.
Cant. 1. 4.

children of God, (having their worldly state proportioned in Christ himselfe, who in the dayes of his humiliation *refused to be made a King*) doe for the most part want that outward pompe, and lustre of the world, thar so dazeleth the carnall eye? Yet herein *the Kings daughter* excelleth al the children of this world; that *she is all glorious within; perfectly faire in the eyes of her welbeloved*, through his beauty which he hath put upon her, and comely as *the curtaines of Solomon*, in the sight of the unnaturall sonnes of her mother who are angry and envious, against her. Yea, so doe the hidden beames of grace breake through

through the cloud of their afflicted, and despised condition, that not onely the cleare sight of the spirituall beholders, doth discern them, as sparkes of heavenly beauty, but even the envious eye of malignant worldlings cannot but looke upon them, though as eye-sores, nor their preiudicious heart, but allow & admire them, making them that never regard to imitate the practise of their life, at times to wish that they may bee partakers of the comfort of their death.

Num. 23. 10

Finally, where may the voice of lasting ioy and sound reioycing be heard, but as the *Psalmist* speakes,

Psa. 118. 15.

Eccl. 7. 8.

Amos 6. 6.
 Iudg. 16. 25
 Ps. 35. 16.
 69. 12.

Pro. 12. 26

Num. 21. 9

in the Tabernacles of the righteous? For, howsoever worldlings, that never knew what true delight or pleasure meaneth, make a crackling of laughter, like a fire of thornes under a pot, thinking themselves to have, at least, th' advantage of mirth above Gods children, who sit as Ioseph in afflictions unminded: or, as Sampson & holy David derided of them in their merriments & good fellowship: yet herein also the righteous are more excellent then their neighbors, who, though they walke in thorny waies, and cannot but be pricked with many griefes and disquietments, have yet Christ Iesus as the brazen Serpent to look

looke upon; whereby the
sting of Death, and strength
 of sin is so remooved from
 their hearts; that, ground-
 ed in faith, renewed by re-
 pentance, practised in obe-
 dience, confirmed in pati-
 ence, they cannot but re-
 ioyce with *ioy unspeakeable*
and glorious. Neither is it
 for the *Stranger* to meddle
 with the *Christians ioy*. Suffi-
 ceth it him, that (as his
portion in this life) his corne
 and wine and oyle encreaseth:
 the light of Gods loving
 countenance, the promise
 of his continual assistance,
 the comfort of his graci-
 ous spirit, the hope of his
 glorious presence, are hid-
 den from the grosse and
 carnall eie, partly by the

N 3 malice

1 Cor. 15.
56.

1 Pet. 1, 8.

Prov. 14, 10

Psal. 17 14.
Psal. 4 7.